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THE HISTORY OF JUSTIN,

Taken out of the Four and Fortieth

BOOKS

OF

TROGUS POMPEIUS:

CONTAINING

The affairs of all Ages and Countrys, both in Peace and War, from the beginning of the World until the Time of the *Roman* EMPERORS.

Translated into *English* by *Rob. Codrington*, Master of *Arts*.

The Fourth Edition.

LONDON,
Printed for *William Whitwood* at the *Cross-Keyes* near *Ivey-Bridge* in the *Strand*, 1682.

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BRITISH MUSEUM

To the true LOVER of all good Learning;

The truly HONOURABLE Sr. JAMES SHAEN

Knight, and *Baronet*, &c.

Sir,

IT hath been ever the property of Goodneſs to communicate herſelf. Hiſtory therefore, as it is the light of all Times, ſo it ought not to be confined to the Language of one Nation: this Hiſtory eſpecially, which gives not only light to the Affairs of one Nation, but almoſt of all the Nations in the World.

A great Task it was in *Trogus Pompeius*, to have digeſted ſo great a Subject in ſo great a Volume: but a greater task it was in *Juſtin*, to have contracted it into ſo little. Which he hath performed with ſuch an acute Dexterity, that by a rare happineſs, his Perſpicuity goes hand in hand with his Brevity; and the accurate flouriſh of his Language, is a perpetual Adjunct, that moſt delightfully doth attend upon them both.

The beginnings of ſo many Nations, and the Diſtributions of them into ſo many Plantations, which gradually did fill the World with people, and fulfill'd the courſe of Providence, are here induſtriouſly, if not exactly repreſented. A miſtake indeed there is in his ſix and thirtieth Book, concerning the Original of the *Jewes*, in which our Wonder may excuſe his Errour. For the Jewes being the peculiar people of God, and holding no Commerce with other Nations, either in their Religion, or their Alliance; it is at the leaſt, no little marvel, that he ſhould know ſo much, as to miſtake no more.

Sir, Our Author in the Original, did dedicate this Book to the Emperor *Antoninus*, ſirnamed the *Pious*: I have in the Tranſlation devoted it unto you, who having a large extent in your Empire over ingenious Spirits, do equal him in his love to Learning, and Superlatively do tranſcend him in your Piety; It hath now lived above fifteen hundred years, ſince it was dedicated to *Antoninus*. And the Tranſlation, being of the ſame Blood and Spirit with the Original, will flouriſh I hope, under the Umbrage of your moſt ſafe Protection, whiles there are Eyes to peruſe it, or Judgements to approve it: So letter'd an Ambition do I nouriſh throughout all Ages to be read, to be

SIR,

Your moſt humble, and moſt devoted Servant,

ROBERT CODRINGTON.

THE

THE INTRODUCTION OF JUSTIN,

The most famous Historian, to the Histories of *Trogus Pompeius*; Dedicated to the Emperor ANTONINUS, Sir-named *PIUS*.

WHereas many of the Romans, and men of Consulary dignity, have committed to History the Roman Affairs, both in Greek and other Tongues; Trogus Pompeius a man of ancient eloquence, being delighted either with the desire of glory, or with the variety and novelty of the enterprize, did compose in Latin not only the History of Greece, but the History also of the whole World; that as the Roman affairs are read in the Greek, so now the affairs of Greece may be read in the Roman tongue. And if the Works of other Authors, discoursing on the Acts of several Kings and Nations, do seem to be a task of ar duous

arduous difficulty; ought not Pompeius *ſeem unto us with Herculean boldneſs, to adventure through the whole World, in whoſe books the acts of all Ages Kings, Nations, and People are contained? And what the* Greek *Hiſtorians have confuſedly thrown together, as every one thought beſt unto himſelf* Trogus Pompeius *(ſome things being omitted which were judged to be ſuperfluous) hath digeſted the reſt into order; the whole work being diſtinguiſhed by time, and by the courſe and ſeries of the affairs. In the leiſures which in this City I enjoy I have carefully collected out of his four and forty Books, (for ſo many he did publiſh) all things which did prefer themſelves to obſervation: and I have compoſed as it were one poſie of flowers of them: thoſe things being left out which were neither delightful for the pleaſure of knowledge, nor profitable for example: to the end that both thoſe who underſtand the* Greek *Tongue, might have wherewith to be remembred; and thoſe who underſtand it not may have wherewith to be informed. This I have tranſmitted unto you, Emperor* Antoninus, *not to improve your knowledge, but to correct the defects thereof: as alſo that I may give you an account even of my leiſures, Of which,* Cato *recordeth, that an account is to be rendred. Your approbation even in this time will be ſufficient for me; by which when envy and detraction ſhall be gone, Poſterity ſhall receive a teſtimony of my induſtry.*

The

The First Book of JUSTIN THE HISTORIAN,

Taken out of the Histories of *Trogus Pompeius*.

IN the beginning of Affairs, the command of People and Nations was in the power of Kings; whom no popular ambition, but an approved moderation amongst good men, did advance unto the height of Majesty. The people were rein'd by no Laws, the arbitrations of Princes being the place of Laws: It was their custom rather to fend than to enlarge the bounds of their Empires: Their own Countreys were to every one the limits of their Kingdoms: *Ninus* King of the *Assyrians*, was the first of all, who, by an immoderate desire of reign, did change the ancient, and (as it were) the hereditary custom of the Nations. He first made war upon his neighbours, and subdued the people (as yet unexperienced to resist) even to the bounds of *Africa*. There

were indeed more ancient in time, as *Vexores* King of *Egypt*, and *Tanais* King of *Scythia*, one of whom advanced into *Pontus*, and the other as far as *Egypt*; but their wars were remote, and not on their neighbouring Countreys: neither sought they domination for themselves, but glory for their people: and being contented with victory, they abstained from the tyranny of Command. *Ninus* with continued happiness confirmed the greatness of his acquired power; therefore the next Nations unto him being subdued, he by the access of new powers, did always march more strong against the others; and every last victory being the Index, or, as it were, a finger of Direction that pointed to the following, he overcame all the Nations of the East. His last war, was with *Zoroastres* King of the *Bactrians*, who is said first of all to have found out the art of Magick, and most diligently to have observed the beginnings of the World, and the motions of the Stars. He being slain, *Ninus* himself deceased, his son *Ninus* whom he had by *Semiramis* being not yet of age: she not daring to deliver up the Empire to a boy, nor openly to exercise the command of it her self, so many and so great Nations being scarcely obedient to a man, much less unto a woman, did counterfeit her self to be the son instead of the wife of *Ninus*, and a boy instead of a woman. They were both of a middle stature, their voice but soft; their complexion and features of face, and the lineaments of their bodies were alike both in the mother and the son: she therefore with rayment covered her arms and thighs, and put a *tire* on her head; and, that she might not seem to conceal any thing by her new habit, she commanded the people to be cloathed in the same attire, which that whole Nation have ever since observed: Having thus counterfeited her Sex, she was believed to be a young man. After this she made her self famous by great atchievements, by the magnificence whereof when she thought she had overcome all envy, she confessed who she was, and whom she had counterfeited: neither did this take away from her the dignity

dignity of her Government, but increaſed her admiration, that a woman not only ſurpaſſed her own ſex, but even men in virtue. She builded *Babylon*, and encompaſſed with a wall of Brick, being interlined with Rozen, Sand, and Pitch, which in thoſe places the earth doth every where caſt up: There were many other famous acts of this Queen; for, not content to defend the Boundaries of the Empire obtained by her husband, ſhe not only added *Æthiopia* to it, but ſhe carried the war into *India*, which beſides her and *Alexander* the Great, never any invaded. At laſt when ſhe deſired to lie with her own ſon, ſhe was killed by him, having reigned two and forty years after *Ninus*. Her ſon *Ninus* being contented with the Empire purchaſed by his Parents, did abandon the ſtudy of war, and as if he had changed his ſex with his mother, he grew old in the company of Ladies, being ſeldom at any time ſeen by men; his Succeſſors alſo following his example, gave anſwers to the Nations by their Agents. The *Aſſyrians* who afterwards were called *Syrians*, did poſſeſs the Empire for the ſpace of one thouſand and three hundred years. The laſt that reigned was *Sardanapalus*, a man more diſſolute than a woman. When his Lieutenant over the *Medes*, *Arbactus* by name, after great ſolicitation could hardly be admitted into his preſence, which was vouchſafed unto none before him, he found him amongſt a throng of Concubines ſpinning Purple on a diſtaff, and diſtributing their tasks unto them, and exceeding them all both in the effeminacy of his habit, the ſoftneſs of his body, and the wanton glances of his eye: Which things obſerved, *Arbactus* being poſſeſt with indignation, that ſo many men ſhould be ſubject to ſuch a woman, and that thoſe who did bear Arms ſhould obey a Spinſter; repairing to his companions, did communicate to them what he beheld; he denyed that he could pay Homage unto him who had rather be a woman than a man. A conſpiracy therefore was plotted, and war was made on *Sardanapalus*: which he underſtanding, not as a man who would defend his King-

dom, but as a woman at the fear of death) looked firſt about him where to hide himſelf; And afterwards with a few, and thoſe out of all military order, he advanced to the battel; being overcome, he retired himſelf into his Court, where a pile of wood being prepared and burning, he threw himſelf and his riches into the fire, in this only having imitated a man: After this, *Arbactus* the Governour of the *Medes*, and the killer of the King, was made King himſelf; he tranſlated the Empire from the *Aſſyrians* to the *Medes*: After many Kings the Kingdom did deſcend to *Aſtyages* by the order of Succeſſion. He in a dream beheld a Vine to ſpring from the womb of his only daughter, by the branches whereof all *Aſia* was ſhadowed: The Magicians being demanded their counſel, returned anſwer, that from the ſame daughter he ſhould have a Grand-child whoſe greatneſs was preſaged, and that he himſelf ſhould loſe the Kingdom: Being amaſed at this anſwer, he gave his daughter in marriage neither to a Gentleman nor to a Citizen, leſt the nobility of the Father and Mother ſhould elevate the mind of his Grand-child, but to *Cambyſes* a mean man, and one at that time of the obſcure Nation of the *Perſians*: And the fear of his dream being not thus taken off, he ſent for his daughter being great with child, that the child ſhould eſpecially be killed in the ſight of the Grand-father. The Infant being born, was delivered to *Harpagus* (a partaker with the King in all his counſels) to be killed. He fearing that if the King being dead, and the Empire devolved to his daughter, becauſe that *Aſtyages* had no male-child, ſhe would take that revenge from the ſervant which ſhe could not from the father for the murder of her ſon, did deliver the Babe to the Kings Shepherd to be expoſed in the woods to the mercy of wild beaſts. It ſo fell out, that at the ſame time the Shepherd had a ſon born; his wife hearing of the expoſition of this Royal Infant, did earneſtly intreat her husband that the child might be brought home and ſhewed her: Returning to the wood he found a Bitch cloſe unto the Infant giving ſuck unto him, and defend-

ing

ing him from the birds and beasts: and being himself moved to compassion, with which he saw the Bitch to be touched, he brought the Infant to his cottage, the Bitch all the way sollicitously following him. As soon as the woman took him into her arms, the boy danced as to a note of musick; and there appeared in him such a vigour, and such sweet smiles of flattering innocence, that the wife of her own accord did desire the Shepherd to expose her own child for him, and to give her leave to bring up that boy either for his hopefulness, or for his fortune; and thus the condition of the little ones being changed, the one was brought up for the Shepherd, and the other exposed for the Grandchild of the King. The name of the Nurse was afterwards called *Spaco*, for so the *Persians* do call a Bitch. The boy being brought up amongst the Shepherds, received the name of *Cyrus*. Not long after being by lot chosen King amongst his Playfellows, when by wantonness he punished those who appeared to be stubborn with stripes, a complaint was brought from the fathers of the children to the King, disdaining that the sons of ingenuous men should be whipped like slaves by a servant of the Kings. The boy being sent for, and the reason of it demanded, when with a countenance nothing changed, he made answer, that he did as a King; the King admiring at his constancy, did call to mind his dream, and the answer of the Magicians, into his memory; and when his Physiognomy and likeness, and the time of his being exposed, and the confession of the Shepherd did all agree, he acknowledged him to be his Grandchild; and because he thought he was clear of his dream, the domination of *Cyrus* being exercised amongst the Shepherds, he only dismissed him with a check: but being angry with *Harpagus* in revenge of his preserved Grandchild, he slew his own son, and delivered him to his father to feast on; *Harpagus* for the present having dissembled his grief, deferred his hatred of the act to an opportunity of revenge.

Some years after this, when *Cyrus* grew into years, *Harpagus* being admoniſhed by his grief that he was childleſs, did write unto *Cyrus* how he was made over by his Grand-father to the *Perſians*, how he commanded him to be ſlain being a little one, how he was preſerved by his benefit, how he had offended the King by it, and loſt his own ſon: He exhorted him to prepare an Army and advance the readieſt way into the Kingdom, promiſing that the *Medes* ſhould turn unto him; the Letter becauſe it could not be carried openly, (the Kings Garriſons guarding all the avenues) was put into the belly of a diſ-entrail'd Hare, and the Hare was delivered to a faithful ſervant to be carried to *Cyrus* into *Perſia*: Nets were alſo given to him, that under the pretence of hunting, the deceit might be the more conceal'd. The Letters being read, he was commanded in a dream to take the ſame courſe, and was forewarned, that whom he firſt ſhould meet with on the next morning, he ſhould take him as a companion in his enterprizes. Beginning his journey about the break of day, he met with the ſervant of a *Median*, *Cybaris* by name, who lately had eſcaped out of priſon; his pedigree being demanded, he no ſooner underſtood that he was a *Perſian*, but his chains being knocked off, he took him as his companion, and returned to the City of *Perſepolis*. The people being there called together, he commanded all of them to be ready with their Hatchets to cut down the wood that did ſhut up the way; which when they had cheerfully performed, he invited them on the next day to a dinner; and when he obſerv'd them to become more cheerful, he demanded of them, that if a condition were propounded to them, Which courſe of life they would make choice of, whether of yeſterdays labour, or of this days dinner; as they all cryed out, Of this days dinner: You ſhall live all your lives, ſaid he, like to yeſterdays labour, as long as you obey the *Medes*; but if you will follow me, you ſhall lead a life like to your preſent feaſting. All of them rejoycing thereat, he made war upon the *Medians*. *Aſtyages* forgetting what *Harpagus* had deſerved

ved of him, did commit the chief command of the war unto him; he no ſooner received the Army, but preſently did betray it unto *Cyrus*, revenging the cruelty of the King with the perfidiouſneſs of his revolt; which when *Aſtyages* underſtood, having from all places drawn together new forces, he advanced in perſon againſt the *Perſians*, and the fight being begun again with great reſolution, whiles his men were in the height of the conflict, he placed a part of his Army on their Rear, and commanded them to fall on the flying ſouldiers with their ſwords as on enemies, and proclaimed to thoſe in the Van with him, that unleſs they overcame, they ſhould find no leſs reſolute men on their Rear than in their Front, therefore he adviſed them to look to it, whether this Army was to be broken by them flying, or that by them fighting. Admoniſhed by this neceſſity, his Army did fight with great reſolution; therefore when the Army of the *Perſians* (being forced) began to give ground a little, their mothers and their wives did meet them, and deſired them to return into the battel; the ſouldiers delaying to rally and to charge again, the women pulling up their cloaths did ſhew them the nakedneſs of their bodies, and asked them if they would fly back into the wombs of their mothers or their wives; being reſtrained with this check, they returned into the battel, and having made a violent impreſſion upon their enemies, they enforced thoſe to fly from whom before they fled.

In this fight *Aſtyages* was taken, from whom *Cyrus* took nothing but his Kingdom, and deported himſelf to him rather like a Grand-child than a Conquerour; and becauſe he would not return again unto the *Medians*, he made him Governour of the populous Nation of the *Hyrcanians*. This was the end of the Empire of the *Medes*, which continued three hundred and fifty years. *Cyrus* in the beginning of his Reign made *Cybaris* Governour of *Perſia*, and gave him his ſiſter to marriage, having according to his viſion in the night delivered him from his chains, and made him his companion in

all his enterpriſes. But the Cities of the *Medians* which were tributary, thinking their condition changed with their Empire, did revolt from *Cyrus*, which was the cauſe and original of many wars unto him; but the greateſt part of them being at laſt ſubdued, when he made war againſt the *Babylonians*, *Cræſus* the King of the *Lydians* who in thoſe days was famous for his treaſure and rich moveables, did march to their aſſiſtance; but being overcome, and ſolicitous for his own ſafety, he fled back into his Kingdom. *Cyrus* after this victory having ſetled the affairs in *Babylon*, did carry the War into *Lydia*, where he eaſily overcame the Army of *Cræſus*; they being diſcouraged at the fortune of the former fight, *Cræſus* himſelf was taken; but by how much the war was of the leſs danger, by ſo much the milder was the victory. *Cræſus* had his life, and ſome parts of his Patrimony, and the City *Borce* granted to him, in which although he lived not a Kingly life, yet it was next unto Kingly Majeſty. This clemency was no leſs profitable to the Conquerour, than the Conquered; for it being known that war was made againſt him, Auxiliaries came in ſuch great numbers to him out of all *Greece*, as to extinguiſh a common fire; ſo great was the love which the Cities in general did profeſs to *Cræſus*, that *Cyrus* would have pull'd a heavy war from all *Greece* upon himſelf, if he had determined any thing too cruelly againſt *Cræſus*.

In the proceſs of time, *Cyrus* being employed in other wars, the *Lydians* again rebelled, who being again overcome, their horſes and arms were taken from them, and they were commanded to exerciſe voluptuous and effeminate arts and employments, by which means that induſtrious and heretofore-powerful and warlike Nation, being weakened by ſloth and riot, did loſe their ancient vertue; and whom, before *Cyrus* no wars could maſter, being fallen into luxury, eaſe and exceſs, did overcome. The *Lydians* had many Kings before *Cræſus* famous for many adventures; but the fortune of *Candaules* is to be compared unto none, who, when he made his wife the ſubject of all his diſcourſe, whom he

too

too much loved for the excellence of her beauty; and (as if ſilence were the enemy of beauty) being not content with the tacit conſcience of his pleaſures, unleſs he revealed the ſecrets of wedlock, to add at laſt a proof to his aſſeveration, he ſhewed her naked to his companion *Gyges*, by which fact he made both his friend his enemy, being allured to commit adultery with his wife, and her love being thus betrayed to another, he eſtranged his wife from himſelf; for not long after, the murder of *Candaules* was the reward of the marriage. The wife being endowed with the blood of her husband, delivered both her ſelf and the Kingdom of her husband to her adulterer: *Cyrus*, *Aſia* being overcome, and all the Eaſt brought into his power, did make war upon the *Scythians*. In that time *Thomyris* was Queen of the *Scythians*, who being not (like a woman) affrighted at the approach of her enemies, ſhe ſuffered them to paſs over the river of *Araxes* when ſhe might have hindred them, conceiving that the event of the battel would prove more ſucceſsful to her within the bounds of her own Kingdom, and that the flight would be more difficult to her enemies by reaſon of the interpoſition of the River; *Cyrus* therefore when he had paſſed over his forces, having advanced a little further into *Scythia*, did there pitch his Tents; on the next day diſſembling a fear, as if he flying back had forſaken his Camp, he left behind him great ſtore of wine, and of all things neceſſary for a Banquet, which when it was declared to the Queen, ſhe ſent her young ſon to purſue him with the third part of the Army. When he came to *Cyrus* Camp, the young man being unexperienced in the affairs of war, forgetting his enemies, and as if he came to feaſt and not to fight, did permit the *Barbarians*, unaccuſtomed to wine, to over-burthen themſelves with it, and the *Scythians* were overcome with wine before they were overcome in war; for, this being diſcovered, *Cyrus* returning by night did defeat them, not thinking of him, and put all the *Scythians* to the ſword, together with the ſon of their Queen. *Thomyris* (ſo great an Army being loſt, and

which is more to be lamented, her only ſon) did not pour forth her grief into tears that ſhe was childleſs, but did reſerve it unto the comfort of revenge, and with the like policy of deceit circumvented her enemies inſulting at their late victory; for, counterfeiting a diſtruſt of her ſtrength, and retiring in ſome diſorder, by reaſon of the loſs received, ſhe brought *Cyrus* into a ſtreight betwixt two hills, where her Ambuſcado being lodged, ſhe killed two hundred thouſand of the *Perſians*, with the King himſelf. In which victory, this alſo was memorable, That there remained not a meſſenger of ſo great an overthrow. The head of *Cyrus* being cut off, the Queen commanded it to be caſt into a tub filled with the blood of men, with this exprobration of his cruelty, *Satisfie thy ſelf with blood which thou thirſtedſt after, and of which thou haſt always been inſatiable.* *Cyrus* did reign thirty years, being admirably remarkable not only in the beginning of his reign, but by a continual ſucceſs of Fortune through all his life. His ſon *Cambyſes* did ſucceed him, who added *Egypt* to his Fathers Empire; but being offended with the ſuperſtitions of the *Egyptians*, he commanded the Temples of *Apis*, and of others of their Gods to be demoliſhed: He ſent alſo his Army to deſtroy the moſt famous Temple of *Ammon*, which Army was loſt, being overwhelmed with tempeſts, and with hills of ſands. After this, he ſaw in his ſleep that his brother *Mergides* ſhould reign; being affrighted at which Viſion, he delayed not to commit parricide after ſacriledge; for it was not eaſie for him to ſpare his own brother, who had committed violence againſt the Gods. To this ſo cruel an execution he ſelected one of his friends, a Magician called *Comaris*. In the mean time, he himſelf being grievouſly wounded in the thigh with his own ſword dropping by chance out of his ſcabbard, dyed of that wound, and endured the puniſhment either of parricide commanded, or of ſacriledge committed. This being made known by a Meſſenger, the *Magus* committed the villany before the death of the King was reported, and *Mergides* being killed, to whom the Kingdom was due, he

he ſubſtituted his own brother *Oropaſtes* in his room; for he was like unto him in the favour of face, and in the lineaments of body, and, no man ſuſpecting the deceit, *Oropaſtes* was made King in the ſtead of *Mergides*; which was reſerved the more private, becauſe amongſt the *Perſians*, the perſon of the King under the awful pretext of Majeſty is always concealed: Therefore the *Magi* to win unto them the favour of the people, did forbear the Tributes, and granted a vacation from wars for three years, that they might confirm the government to them by favours and largeſſes which they had obtained by deceit, which was firſt ſuſpected by *Orthanes*, one of the Nobility, a man of a moſt acute apprehenſion; therefore by his Agents he enquired of his daughter, who was one of the Kings Concubines, whether the Son of *Cyrus* were King or not; who returned anſwer, that ſhe did not know it her ſelf, nor could learn it of any other, becauſe every one of them were ſhut up by themſelves. He then commanded her to feel his head being aſleep, for *Cambyſes* had cut off both the ears of *Magus*. Being then aſſured by his daughter that the King was without ears, he declared it to the Nobility, and by the Religion of an Oath, did oblige them to the ſlaughter of this counterfeit King. There were only ſeven that were conſcious of this confederacy, who immediately, that they might not have the leiſure to repent and diſcloſe the plot, with ſwords under their garments did repair to the Court. There thoſe being killed whom they met with in the way, they came unto the *Magi*, who wanted not courage to defend themſelves; for with their drawn ſwords they killed two of the Conſpirators; howſoever they were apprehended by the greater number, one of whom being faſt in the arms of *Gobrias*, his companions doubting leſt they ſhould kill him in the ſtead of the *Magus*, becauſe it was acted in a dark place, he commanded them to make ſure work of it, though the ſword ſhould paſs even through his own body; but fortune ſo diſpoſing it, he was preſerved, and the *Magus* ſlain. The *Magi* being deſtroyed, great was the glory which theſe Princes did obtain for the Kingdom reſto-

reſtored; but greater far was their glory in this, that when they were in debate on a Succeſſor, they did ſo well agree upon it; for they were ſo equal in vertue and nobility, that the equality could hardly give an advantage to the people in the Election: They therefore of themſelves found out a way by which they might commit a trial of themſelves both to Religion and to Fortune. They did all agree, that on an appointed morning they ſhould on the break of day come every one on horſeback before the Court, and he whoſe horſe was firſt heard to neigh before the riſing of the Sun, ſhould be proclaimed King. For the *Perſians* do believe the Sun to be the only God, and that horſes are conſecrated to him. *Darius* the ſon of *Hyſtaſpes* was one of their Aſſociates, who being deſirous of the Kingdom, the Maſter of his horſe aſſured him, that if that were all which made the victory doubtful, he ſhould take no more care for it; therefore on the night before the appointed day he brought a Mare to the ſame place, and did let looſe the horſe unto her, conceiving by eagerneſs to the Venereal pleaſure that it would ſo fall out, as indeed it did. On the next day when they all met on the prefixed hour, the horſe of *Darius*, the place being known unto him, did preſently neigh aloud, out of his deſire to the Mare, and, the other horſes being dull, and heavy, did give a happy auſpication to his Maſter. So great was the moderation of the reſt of the Nobility, that, this auſpication being heard, they rather leaped than alighted from their horſes, and ſaluted *Darius* King. The people alſo following the approbation of the Princes, did conſtitute him King. Thus the Kingdom of the *Perſians* being recovered by vertue of ſeven of the moſt noble of the Princes, in ſo ſhort a ſpace, was conferred into the power of One. It is altogether incredible to conſider with what a pious gallantry this was done, inſomuch that they refuſed not to dye themſelves to pluck the Kingdom from the *Magi*; howſoever *Darius*, beſides his perſonableneſs and his vertue, worthy of the Empire, was of near relation in blood to the ancient Kings; wherefore in the begin-

beginning of his Reign, to confirm it with royal Nuptials, he took to wife the daughter of *Cyrus*, that ſo the Kingdom might not ſeem to be tranſlated to a ſtranger, but to be returned into the Family of *Cyrus*. In proceſs of time, when the *Aſſyrians* revolted, and had poſſeſſed themſelves of *Babylon*, and the King being in a paſſion by reaſon of the difficulty of the Siege, *Zopyrus* one of the ſeven Confederates, gave command that his body at his own houſe ſhould be torn all over with rods, and that his noſe, lips, and ears ſhould be cut off, and in this poſture he unexpectedly preſented himſelf to the King. *Darius* being amaz'd, and demanding the cauſe of ſo foul and deformed a violence, he ſecretly informed him to what purpoſe it was done; and prepar'd with counſel for the deſign, he poſted away to *Babylon* under the Title of a Renegado. There he ſhewed unto the people his diſmembred body; He complained of the cruelty of the King, by whom he was over-reach'd in his ſhare of the Kingdom, not by vertue, but by auſpice; not by the judgement of men, but by the neighing of a horſe; he adviſed them to take an example from his friends, what his enemies muſt expect; he exhorted them not to truſt unto their walls more than to their Arms. and that they would ſuffer themſelves to manage the common war with freſh and doubled reſolutions. The Nobility and virtue of the man was known to them all, neither did they doubt of his fidelity, having the wounds on his body, and thoſe marks of injury as the pledges of it. He was therefore made Captain by the conſent of all, and once and again the *Perſians* on purpoſe giving back, he made with a ſmall party ſucceſsful encounters. At laſt, when the whole Army was committed to his charge, he berrayed it to the King, and reduced the whole City into his power. After this, *Darius* made war againſt the *Scythians*, which ſhall be declared in the following volume.

The

The Second Book of *JUSTIN.*

IN this relation of the atchievements of the *Scythians*, which were of large extent and magnificence, we muſt derive their Pedigree from their firſt original; for they had beginnings as illuſtrious as was their Empire, and were no leſs famous under the government of women than of men; for the men did found the Kingdom of the *Parthians* and the *Bactrians*, and the women did erect the Kingdom of the *Amazons*; if you conſider the deeds done both by the men and women, it will be uncertain to determine which of their Sexes were moſt glorious. The Nation of the *Scythians* was always eſteemed to be of all moſt ancient; although for a long time there was a contention betwixt the *Scythians* and *Egyptians*, concerning the Antiquity of their Nations. The *Egyptians* alledging that in the beginning of all things, when other Lands did burn with the immoderate heat of the Sun, or were frozen with the extremity of cold; and were not only incapable to produce natives, but could neither receive or entertain ſtrangers, before habiliments for their bodies were found out, to defend them from the violence of the heat or cold; or the intractableneſs of the places were made more tolerable by remedies procured by Art: *Egypt* was always ſo temperate, that neither the heat of the Summer, nor the cold of the Winter, did oppreſs her inhabitants. The ſoil was alſo ſo fruitful, that no place did more abound with nouriſhment for the uſe of mankind; therefore it, in reaſon, may appear that men were firſt born there, where they could moſt eaſily be brought up. On the other ſide, the *Scythians* conceived the temper of the Heavens to be an Argument of no force to prove Antiquity; for when Nature did firſt diſtribute

ſtribute the beginnings either of heat or cold unto Countreys, ſhe ſtraightways, not only produced creatures to endure the conſtitution of that Clime, but divers kinds of Fruits and Trees, aptly qualified and ſuitable to the condition of the Countreys. And by how much the Climate of the *Scythians* is more ſharp than the *Egyptians*, by ſo much their bodies and their underſtandings are more ſolid. But if the world was ever entire in one piece, as it is now divided into many: or if in the beginning of things the Deluge of waters did overwhelm the earth, or if the fire which begot the world did poſſeſs all things; the *Scythians* in every reſpect were moſt ancient in their original: for if the fire firſt poſſeſſed all things, which by degrees being extinguiſhed gave place unto the earth; there was no place that was ſooner ſevered from the fire than the North, by reaſon of the cold; as to this day it is to be ſeen, that no Clime is more ſtiff with Winter; but *Egypt* and all the Eaſt received long afterwards their temper, ſeeing it doth ſtill burn with the violent heat of the Sun. On the other ſide, if all Lands were heretofore drowned in the Deeps, no doubt but every higheſt part (the waters flowing down) was firſt uncovered, and that the water ſtayed for a long time in the lower Countreys; and the ſooner that any part of the earth became dry before the other, the ſooner it began to bring forth creatures. But *Scythia* is ſo high in her ſituation above all other Lands, that all Rivers which have their beginnings there, do flow down firſt unto the *Mæotick*, then into the *Pontick*, and afterwards into the *Egyptian* Sea: but *Egypt* (whoſe fences have been made at the care and charges of ſuch great Kings, and ſo many ages, and provided with ſo many Banks, againſt the force of the falling Rivers, and cut into ſo many Ditches, that when the waters are drained from one place they are received into another; and yet for all this cannot be inhabited, unleſs *Nilus* too be excluded) cannot appear to pretend to any antiquity, which both by the exaggeration of her Kings, and of *Nilus* drawing ſo much mud after it, doth ſeem of all Lands

to

to be the laſt inhabited. The *Egyptians* being overcome with theſe Arguments, the *Scythians* were always eſteemed the more Antient. *Scythia* being extended towards the Eaſt, is enclos'd on one ſide with *Pontus*, and on the other with the *Riphæan* mountains, on the back thereof with *Aſia*, and the River *Phaſis* or *Tanais*. The men have no limits to their poſſeſſions, they Till not the ground, nor have any houſe or ſhelter, or place of Reſidence; being accuſtomed to wander through waſte and unfrequented places, as they drive and feed their Cattel: they carry their wives and children with them in Waggons, which (being covered with the Hides of Beaſts to defend them from the ſhowers and tempeſts) they do uſe in the ſtead of houſes. The Juſtice of the Nation is more beautified by the ſimplicity of their Converſation, than by their Laws. There is no crime amongſt them more capital than Theft; for having flocks and droves without any houſe or fence, what would be ſafe amongſt them if it were lawful for them to ſteal? They deſpiſe Gold and Silver as much as other men do covet it. They feed on milk and honey. The uſe of Wooll and of apparel is unknown unto them; and, becauſe they are pinched with continual cold, they are cloathed with the skins of wild beaſts, great and ſmall. This their continence hath endued them with ſuch a righteouſneſs of Converſation, that they covet not any thing which is their neighbours; for there is the deſire of riches where is the uſe of it; and it were to be wiſhed that in other men there were the like moderation and abſtinence; ſurely not ſo many wars ſhould be continued through all ages, almoſt in all Lands, neither ſhould the Sword devour more men than the natural condition of Fate. It is wonderful indeed, that Nature hath granted that to theſe, which the *Grecians* could not attain unto by the repeated inſtructions of their wiſe men, and the Precepts of their Philoſophers, and that their refined Manners ſhould ſtoop, in the compariſon, to unrefined Barbariſm; ſo much the ignorance of Vices hath profited more in them, than doth in others the knowledge

ledge of Virtue. The *Scythians* thrice attempted the chief command of *Aſia*, they themſelves did always remain either un ouched or unconquered by the Armies of others; By a ſhameful flight they removed from *Scythia*, *Darius* King of the *Perſians*. They deſtroyed *Cyrus* with all his Army, and in the ſame manner they overthrew *Zopyron* one of the Commanders of *Alexander* the Great, with all his power: They heard of, but not felt, the Arms of the *Romans*. They erected the *Parthian* and *Bactrian* Kingdom, a Nation proud of war and labour. The ſtrength of their bodies is great, they lay up nothing which they are afraid to loſe, and where they are Couquerours, they deſire nothing but glory. *Vexores*, King of *Egypt*, was the firſt that made war upon the *Scythians*, having firſt by Ambaſſadors ſent a Summons to them to obey him; But the *Scythians* being before advertiſed by their Neighbours of the coming of the King, made anſwer, We wonder that the Commander of ſo rich a People ſhould ſo fooliſhly make war againſt poor men, having more reaſon to look to his Affairs at home; for here the event of the war is uncertain, the rewards of the Conqueſt are none, and the loſſes are apparent; therefore they would not attend till he ſhould come to them, when in ſo great and rich an Enemy there was more by them to be expected, and therefore of their own accord they were reſolved to meet him. Their deeds did jump and overtake their words; and the King underſtanding that they advanced towards him with ſo much ſpeed, he turned his back upon them, and, his Army with all the Bag and Baggage being left behind, he timorouſly eſcaped into his Kingdom. The Marſhes did hinder the *Scythians* from the purſuit. Being returned from thence they ſubdued *Aſia*, and made it tributary, a ſmall tribute being impoſed rather to ſhew their titular Command, than for any reward of their victory. Having ſtayed fifteen years in eſtabliſhing the Affairs of *Aſia*, they were called back by the importunity of their wives, it being aſſured them by their Ambaſſadours, that unleſs they did return with more ſpeed, they would ſeek for iſſue from their Neighbours,

bours, nor ever ſuffer, through their default, that the Nations of the *Scythians* ſhould have no name in poſterity. *Aſia* was tributary to the *Scythians* for the ſpace of one thouſand and five hundred years? *Ninus* King of the *Aſſyrians* did put a period to the tribute: But in this interval of time, two young men of Royal blood amongſt the *Scythians*, *Plinos* and *Scolopythus* being driven from their own Countrey by the faction of the Nobility, did draw with them a gallant and numerous train of Young men, and ſitting down in the coaſt of *Cappadocia*, near unto the River of *Thermodoon*, they did inhabit the *Themiſcyrian*-Plains which they had Conquered to obedience: Being unaccuſtomed there for the ſpace of many years to plunder their Neighbours, they were at laſt ſlain through treachery, by the conſpiracy of the people. Their wives when they obſerved, the puniſhment to be without children, to be added to their baniſhment, did put on arms; and firſt by removing, and afterwards by commencing wars, they did defend their own Territories. They alſo did forbear the deſire of marriage with their Neighbours, calling it Slavery, not Matrimony; a ſingular example to poſterity. They did increaſe their Commonwealth without men, at the ſame time when they did defend themſelves with the contempt of them; And leſt ſome women ſhould ſeem more happy than others, they killed thoſe men who did remain alive amongſt them, and afterwards proſecuted the revenge of their ſlaughtered husbands on the deſtruction of their Neighbours. Peace then being obtained by war, leſt their Nation ſhould fail, they mingled in copulation with their Neighbours; If any male-children were born, they were killed; They exerciſed their Virgins in the ſame way of education as they were bred up themſelves, not in ſloth, or the manufactures of wooll, but in arms, horſes and hunting; the right breaſts of every Infant Virgin being burned off, that afterwards, by not drawing of it home, it ſhould not hinder the force of the arrow from the Bow; from whence they are called *Amazons*. They had two Queens,

Marthe-ſia

Marthesia and *Lampedo*, who, their forces being divided into two parts, being now renowned for their wealth, did make war by turns, carefully defending their Territories; and becauſe authority ſhould not be wanting to their ſucceſſes, they declared that they were begotten of *Mars*. The greateſt part of *Europe* being conquered, they ſeized on ſeveral Cities in *Aſia* alſo, and having there builded *Epheſus* and many other Towns, they ſent home one part of their Army laden with a mighty booty; The reſt who ſtayed behind to defend what they had got in *Aſia*, were overcome by the concourſe of the *Barbarians*, and were killed with their Queen *Marthesia*; in whoſe place her daughter *Orithuya* ſucceeded in the the Kingdom, who, beſides her ſingular induſtry in the war, hath been admirable through all Ages for the preſervation of her Virginity. By her proweſs, ſo much fame and glory was derived to the *Amazons*, that the King who impoſed the twelve labours upon *Hercules*, did command him as a task impoſſible to bring him the Arms of the Queen of the *Amazons*; therefore he ſailing, thither with nine long ſhips did unexpectedly aſſault them, the youth of the Princes of *Greece* accompanying him. Two ſiſters of the four did then govern the Kingdom of the *Amazons*, *Antiopa* and *Orithuya*; *Orithuya* was them employed in the wars abroad. When *Hercules* did ſteer towards the *Amazonian* ſhore, there were but a ſmall and unuſual number with *Antiopa* the Queen, fearing no invaſion of an enemy; wherefore it came to paſs, that a few being awakened by the ſudden Alarum had recourſe to Arms, and became an eaſe victory to their Enemies; many were ſlain and taken priſoners amongſt whom were the two ſiſters of *Antiopa*; *Menalippe* who was taken by *Hercules*, *Hippolyte* by *Theſeus* who having made his priſoner his reward, did afterwards take her into marriage, by whom he begat *Hippolytus*.

Hercules after the victory reſtored *Menalippe* to her ſiſter, and took for his reward the Armour of the Queen: and having performed what he was commanded, he returned,

returned to the King. But *Orithuya* returning, when ſhe found that a war was made upon her ſiſters, and that the Prince of the *Athenians* was the chief actor, ſhe perſwaded her companions to Revenge, alledging that *Pontus* and *Aſia* were ſubdued in vain, if they ſtill lay open not only to the wars, but to the rapines of the *Grecians*. She deſired aid of *Sagillus* King of the *Scythians*, repreſenting that ſhe was of the ſame generation with him; ſhe made apparent to him the deſtruction long before, of all the husbands of the *Amazons*, the neceſſity that firſt made the women to take Arms, and the cauſes of the war, and that they had purchaſed by their virtue that the *Scythians* ſhould not be found to have women leſs induſtrious than were the men. He being moved by the temptation of domeſtick glory, did ſend his ſon *Penaxagoras* to her aid with a very great body of Horſe. But ſome difference being occaſioned before the Battel, ſhe being abandoned of her Auxiliaries was overcome by the *Athenians*. Nevertheleſs ſhe had the Tents of the *Scythians* for her receptacle, by whoſe aſſiſtance, being untouch'd by other Nations, ſhe returned into her Kingdom. After her, *Penſithelea* enjoyed the Kingdom, who bringing aid againſt the *Greeks*, and fighting in the *Trojan* war amongſt the moſt valiant men, did give many demonſtrations of her ſingular valour; but ſhe being kill'd at laſt, and her Army conſumed, thoſe few that were left behind being hardly able to defend themſelves againſt their Neighbours, did continue unto the time of *Alexander* the Great; Their Queen *Minothæa* or *Thaleſtris* having obtained of *Alexander* for thirteen days together, to enjoy his company to have iſſue by him, being returned to her Kingdom, not long after was extinguiſhed, and with her, the whole name of the *Amazons*. But the *Scythians* in their third *Aſian* expedition, when they were ſeven years abſent from their wives and children, were received on their return by a war from their own ſlaves; for their wives being wearied with the long expectation of their husbands, and believing that they were not detained by the

the war, but deſtroyed, did marry their ſervants, left behind to have a care of their cattel, who being new armed did prohibit their Maſters like ſtrangers from their own Territories, being returned with victory. The fight being doubtful, the *Scythians* did admoniſh one another to change the manner of the war, and to remember that they did not now encounter with enemies but with ſervants, and that they muſt not overcome now by the Law of Arms, but by the Authority of Maſters, and not uſe weapons, but ſcourges; and, the ſword being laid by, that rods and whips, and ſuch other inſtruments of ſervile fear were to be provided; The Counſel being approved, and all well appointed as it was preſcribed, as they made their approach unto their enemies, they held out the laſh unto them not thinking of it, which ſtruck ſo ſudden and deep impreſſion into them, that they overcame them with the fear of ſtripes, whom they could not with the Sword, and they fled away not like to conquered enemies, but a pack of fugitive ſlaves; whoſoever of them were taken were faſtened to the Croſs. The women, alſo being conſcious to themſelves, what they had done, did end their own lives with their own hands, ſome with knives, and ſome with halters. After this, the *Scythians* had peace until the time of King *Lanthinus*, againſt whom *Darius* King of the *Perſians*, when he could not obtain of him his daughter in marriage, did commence a War, and invaded *Scythia* with ſeven hundred thouſand armed men; but his enemies declining the fight, he fearing that the bridge of *Iſter* being broken down, he ſhould be ſtopped in his return; did timorouſly fly back, having loſt ninety thouſand men in the expedition; which bruſh, in ſo vaſt a multitude of men, was hardly reputed as any loſs at all. After that, he ſubdued *Aſia* and *Macedonia*, and overcame the *Ionians* in a fight at Sea; and it being known that the *Athenians* did bring aid to the *Ionians* againſt him, he turned all the force and fury of the war againſt them.

And now becauſe we are come to the wars of the *Athenians*, which were managed not only beyond hope,

but

but above belief; and becauſe the Atchievements of the *Athenians* were greater in effect, and higher than their wiſhes, I will in a few words give you the Original of them: and the rather becauſe they roſe not as other Nations from ſmall beginnings to their height of glory; for they (beſides thoſe additions which by degrees they purchaſed by their valour) did alſo much boaſt of their Original; for they were not Aliens; neither did a collected Refuſe of people give an Original to this City, but they were born in the ſame Soyl which they did inhabit, and where was their ſeat there was alſo their Original. They firſt taught the manufacture of Wooll, and the uſe of Oyl and Wine, and ſhewed to thoſe who fed on Acorns, how to plow and ſow. Without all doubt good letters and Eloquence, and the order of civil Diſcipline have *Athens* as their Temple. Before the days of *Deucalion* they had *Cecrops* for their King, whom Antiquity did feign to be of two forms, he being the firſt who in marriage joyned the male unto the female. *Cranaus* ſucceeded him, whoſe daughter *Athis* did give a name to the whole Countrey. After him *Amphytrion* reigned, who firſt of all did conſecrate the City to *Minerva*, and called it by the name of *Athens*. In his time a Deluge of water overwhelmed the greateſt part of *Greece*; thoſe only were preſerved alive whom the tops of the mountains received into protection, or who were tranſported in ſhips to *Deucalion* King of *Theſſaly*, for which cauſe he is ſaid to reſtore mankind. By order of Succeſſion the Kingdom deſcended to *Erictheus*, in whoſe Reign the ſowing of Corn was found out by *Triptolemus* at *Eleuſinum*; for the honour of which gift were the nightly devotions celebrated by women, called *Eleuſina ſacra*, *Æ-eus*, the father of *Theſeus*, poſſeſſed alſo the Kingdom of *Athens*, from whom *Medæa* being divorced and departing from him, by reaſon of the full age of her Step-ſon, ſhe did return to *Colchos* with her ſon *Medus*, begotten by *Ægeus*. After *Ægeus*, *Theſeus*; and after *Theſeus*, *Demophoon* (who aſſiſted the *Greeks* againſt the *Trojans*) did poſſeſs the Kingdom of *Athens*. There were

were ſome old grudges betwixt the *Athenians* and the *Dorians*, which the *Dorians* intending to revenge, asked counſel of the Oracle concerning the event of the war; it was anſwered, that the *Dorians* ſhould have the better if they killed not in the Battel the King of the *Athenians*: When the Armies therefore were to joyn in Battel, the *Dorian* Souldiers received Orders, above all things to be careful of the perſon of the *Athenian* King; *Codrus* at that time was King of the *Athenians*, who (the anſwer of the Gods, and inſtructions of the enemies being underſtood) having put off his Royal habiliments came all in rags (carrying on his neck a bundle of Vines) into the Camp of the *Dorians*, where in the throng of thoſe that did oppoſe him, he was ſlain by a Souldier whom he purpoſely wounded with his hook. The body of the King being known, the *Dorians* marched back without any engagement at all: By this means the *Athenians* were deliver'd from the war by the virtue of their King, who, for the ſafety of his Countrey, did devote himſelf to deſtruction. After *Codrus* there was no King of *Athens*, which is added to the memory of *Codrus* his name. The adminiſtration of the Commonwealth was tranſmitted to yearly Magiſtrates; but the City had then no Laws at all, becauſe the will of the Rulers did paſs for Laws. *Solon* therefore was choſen, a man famous for Juſtice, who with his Laws did as it were erect a new City, and did deport himſelf with ſo great a temper between the Senate aud the People, that when he propounded ſomething for one order, which might ſeem to diſpleaſe the other, he received equal thanks from both. Amongſt many excellent things of this man, this doth moſt prefer it ſelf to obſervation. The *Athenians* and the *Megarans* did contend with Arms for the propriety of the Iſle of *Megara*, almoſt to the utter deſtruction of both parties. After many overthrows, it began to be a capital offence amongſt the *Athenians*, if any one had but propounded the vindication of their right to the Iſland; *Solon* being therefore perplexed, leſt by his ſilence he ſhould be unprofitable to the Commonwealth, or by his

his ſpeech he ſhould endanger his life, he diſguiſed himſelf into a madneſs, by the liberty whereof he could not only ſpeak, but do things that were prohibited. In a torn unfaſhioned habit, juſt like a mad-man, he came into the publick, where a great aſſembly being drawn together, that the better he might diſſemble his counſel, he began to perſwade the people in Verſes, unaccuſtomed to him, to that which was forbidden, and ſo poſſeſſed the minds of them all, that immediately war was decreed againſt the *Megarans*. In the mean time, the *Megarans* being mindful of the war which was made againſt them by the *Athenians*; and fearing leſt they ſhould ſeem in vain to have attempted war againſt them, did repair to their ſhips, having a deſign to oppreſs by night the *Athenian* Matrons at their *Eleuſine* devotions. Which being underſtood, *Piſiſtratus*, Captain General of the *Athenians*, did lay an Ambuſh for them, and commanded the Matrons to celebrate their Devotions with their accuſtomed noiſe and clamour on the very approach of their enemies, that they might not perceive they were diſcovered; and *Piſiſtratus* having unexpectedly ſet upon them, as they came down from their ſhips, he eaſily overcame them; their Fleet being taken, he immediately did ſet ſails for *Megara*, the women above the Decks being mixt with the men, that they might pretend a ſhew of the captive Matrons. The *Megarans* when they obſerved the form and building of the ſhips, and the booty that was purchaſed, ran down to the ſhore to meet them, where being all ſlain, *Piſiſtratus* became almoſt Maſter of the City it ſelf. Thus the *Magarans* by their own deceit did give a victory to their enemies; but *Piſiſtratus*, as if he overcame for himſelf, and not for his Countrey, did by ſubtilty invade the ſoveraign Authority; for having afflicted himſelf at home with voluntary ſtripes, his body being torn with rods, he came forth into the Market-place, and, an Aſſembly being called, he ſhewed his wounds unto the people; he complained of the cruelty of the Rulers, by whom he diſſembled that he ſuffered this opprobrious injury; tears were

added

added to his complaints, and by his envious words the credulous people were incenſed; he affirmed that he was hated by the Senate for his love unto the people; and obtained a Guard for the preſervation of his perſon: by the power of whom being eſtabliſhed in his Tyranny, he reigned three and thirty years. After his death, *Diocles*, one of his Sons, having raviſhed a Virgin, was killed by the Brother of the Maid. His other Brother *Hippias* being ſetled in his Fathers Government, did command the killer of his Brother to be apprehended, who when by torments he was enforced to name thoſe who were guilty with him of the murder, he named all the friends of the Tyrant: who being put to death, the Tyrant demanded if there were any yet remaining of them; He anſwered, there are no more whom I now deſire ſhould ſuffer death, but the Tyrant himſelf; by which words, after the revenge of his Siſters chaſtity, he ſhewed himſelf to be a Conquerour of the Tyrant himſelf. By his vertue the City being admoniſhed of her liberty, *Hippias* at laſt was driven from his Kingdom into baniſhment, who repairing to the *Perſians*, did offer himſelf as a Guide unto *Darius* in his War againſt his Countrey. Therefore the *Athenians* (the approach of *Darius* being underſtood) deſired aid of the *Lacedemonians*, a City then in friendſhip with them, and finding that by reaſon of ſome Religion they demanded the reſpite of four days, their aſſiſtance being not regarded, with ten thouſand of their own Citizens, and a thouſand Auxiliaries of the *Platenſians*, they advanced unto the fields of *Marathon*, againſt ſix hundred thouſand of their Enemies; *Miltiades* was Captain General of the War, and the General of the *Athenians* not expecting the *Lacedemonians* aid; who was armed with ſo great a confidence, that he believed there was more advantage in the ſwiftneſs of the march, than in the aſſiſtance of his friends. Great therefore was the cheerfulneſs & courage of their minds, which they ſhewed in their eager running to the battel, inſomuch that when there was the ſpace of a mile betwixt both Armies, in full ſpeed, and before the flight of their arrows,

they came up unto the faces of their enemies; neither was ſucceſs wanting to their boldneſs: for they fought with ſo much courage, that you would take theſe to be Men, and the other Sheep.

The *Perſians* being overcome, did fly into their ſhips; many of which were ſunk, and many taken.

In this Fight ſo great was the proweſs of every one, that it is hard to judge whoſe praiſe was the greateſt: But the glory of young *Themiſtocles* did apparently ſhine forth amongſt the reſt, in whom his *Imperatorious* Honours to come, were then eaſily to be ſeen. The glory alſo of *Cynegirus*, an *Athenian* Souldier, is celebrated by the praiſes of many Writers; who after innumerable ſlaughters in the fight, when he had driven the flying enemies to their ſhips, he took hold of a ſhip laden with men with his right hand, nor did he let looſe his hold till he loſt that hand: His right hand being cut off, he faſtened upon the ſhip with his left hand: And having loſt that alſo, he took hold of the ſhip with his mouth; ſo great was his courage, that being not wearied with ſo many ſlaughters, nor (both his hands being loſt) beirg yet overcome; at the laſt, thus diſmembred as he was, and like an inraged wild beaſt, he fought even with his teeth. In that battel the *Perſians* loſt two hundred thouſand men, beſides thoſe that periſhed at Sea. *Hippias* the *Athenian* Tyrant was alſo ſlain, the Author and Promoter of the War; the Gods the revengers of his Countrey, taking puniſhment of his treachery. In the mean time, *Darius*, when he would renew the War, died in the very preparation of it, many children being left, begotten both before and after his being King. *Artobazanis* being the eldeſt, by the priviledge of his age did challenge the Kingdom, which the right, and order of birth, and Nature her ſelf, preſcribeth unto Nations: but *Xerxes* did make his plea not in relation to the order, but to the happineſs of his birth, It was true indeed, he ſaid, that *Artobazanes* was the firſt-born, but when *Darius* was a private man: But he was born when *Darius* was a King; therefore his brothers who were born to

Darius

Darius being but a private man, could not challenge to themſelves the Kingdom, but only that private Fortune which *Darius* had before he was a King; He was the firſt whom his Father, being a King, did beget and brought up to inherit the Kingdom. To this it was added, that *Artobazanes* was born when not only his Father but his Mother alſo were of a private Fortune: But he was born, his Mother being a Queen, and that he never ſaw his Father but when a King; Moreover, that King *Cyrus* on his Mothers ſide was his Grandfather, not only the heir but the erector of ſo great an Empire: Therefore if the Father had left both Brothers endued with equal right, yet he ſhould carry it, both by the right of his Mother, and his Grand-father. This ſtrife, with concording affections, they did refer to their Uncle *Artaphernes*, as to a Domeſtick Judge, who, the cauſe being examined, made *Xerxes* King; and ſo brotherly was the contention, that neither the Conquerour did inſult, nor the conquered repine; and in the very heighth of the conteſtation they ſent preſents to one another, and had not only undiſtruſtful, but delightful feaſtings together. The Judgement it ſelf was alſo given without arbitrators, and without reproaches; ſo much more moderately did Brothers then divide great Kingdoms amongſt themſelves, than they do now ſhare but ſmall Patrimonies. *Xerxes* made preparations five years together for the War againſt the *Grecians*; which when *Demaratus* King of the *Lacedemonians*, who lived as a baniſhed man in the Court of *Xerxes*, underſtood, being more friendly to his Countrey after his flight, than to the King after his benefits, leſt they ſhould be oppreſſed by an unexpected War, did certifie the particulars to the Magiſtrates in Tables of wood, and covered the Letters with wax ſpread over them, that neither the Characters might be read, which would have been if they had nothing to cover them, nor the freſh wax betray the deceit; he then gave them to a faithful ſervant to be carried, and did command him to deliver them to the Magiſtrates of *Sparta*, which being brought unto

them, it held them long in ſuſpenſe at *Lacedemon*, for they ſaw nothing written, and yet believed that they were not ſent in vain, and that the buſineſs was ſo much the greater, by how much it was the more concealed. The men not knowing what to conjecture, the Siſter of King *Leonides* found out the deſign of the writer; the wax therefore being taken off, the Advertiſements of the War were diſcovered, *Xerxes* had by this time armed ſeven hundred thouſand men out of his own Dominions, and had three hundred thouſand ſent to his aſſiſtance; that it is not undeſervedly recorded that Rivers were drank up, and that all *Greece* was hardly able to contain his Army; he was alſo ſaid to have one hnndred thouſand Ships. To this ſo great an Army a General was wanting; for if you look upon the King, you will not extol his conduct but his wealth, of which there was ſuch abundance in his Kingdom, that when Rivers were conſumed with his multitudes, yet his Exchequer was ſtill full. He was always ſeen the laſt in the fight, and the firſt in the flight; humble in dangers, and when the occaſion of fear was over, extreamly high-minded. Before the tryal of the War, as if he were Lord of Nature her ſelf, by the confidence of his number; he levelled mountains and raiſed the valleys unto one height; ſome Seas he covered with Bridges, and contracted others, for the advantage of the Sailors. His entrance into *Greece* as it was terrible, ſo was his departing ſhameful and diſhonourable. For when *Leonides* King of the *Lacedemonians* had ſecured the Streights of *Thermopylæ* with four thouſand men, *Xerxes* in contempt of their powers, commanded thoſe of his Souldiers to encounter them, whoſe kinſmen were ſlain in the *Marathonian* Plains: who whiles they began to revenge their friends, were the beginning of the overthrow; and theſe being followed by an unprofitable multitude, a greater ſlaughter was occaſioned. Three days together there they fought, to the great grief and indignation of the *Perſians*; on the fourth, when it was reported to *Leonides*, that the tops of the Streights were

were poſſeſſed by twenty thouſand of the enemy, he exhorted his aſſociates to draw back, and to reſerve themſelves for ſome better ſervice for their Countrey; He would try his own fortune, he ſaid, with the *Lacedemonians*, being more indebted to his Countrey than to his life; the reſidue were to be preſerved for the general defence of *Greece*. The command of the King being heard, the reſt were diſmiſſed, and the *Lacedemonians* only remained. In the beginning of the War, counſel being asked at the Oracle of *Delphos*, it was anſwered, That either the King of the *Lacedemonians*, or the City muſt fall; therefore when King *Leonides* did ſet forth to the War, he ſo confirmed the reſolution of his own Souldiers, that they all knew he advanced with a mind reſolved to dye. He therefore did poſſeſs himſelf of the Streights, that he might overcome with a few with greater glory, or fall with leſs damage to the Common-wealth. His companions therefore being diſmiſſed, he exhorted the *Spartans* to remember, that, howſoever they did fight, they muſt fall; and that they ſhould take heed leſt they might ſeem to have more couragiouſly ſtood to it, than to have fought it out; therefore, he ſaid, they were not to attend to be inviroued by their enemies, but, as ſoon as night ſhould adminiſter the opportunity, they ſhould fall unexpectedly upon them ſecure, and hugging an abuſing joy. The Conquerours, he ſaid, could never die more honourably than in the Tents of their enemies. It was no hard task to perſwade thoſe who were reſolved to dye: They preſently buckled on their Arms, and ſix hundred men did beat up the quarters of five hundred thouſand; immediately they advanced to the Pavilion of the King to die with him, or if they were over-powred to die, eſpecially in his Tent and Sight. The Alarm was heard all over the Camp. The *Lacedemonians* after they could not find out the King, did fly up and down as Conquerours all over the Camp, and killed or overthrew whatſoever did oppoſe them, as knowing that they did not fight in hope of victory, but to revenge their own deaths The fight was continued from

the beginning of night unto the greateſt part of the next day; at the laſt not overcome, but being weary with overcoming, they fell upon the great heaps of the carkaſſes of their enemies. *Xerxes*, having received two Overthrows by land, was determined to try his fortune on the Sea. But *Themiſtocles* the General of the *Athenians*, when he underſtood that the *Ionians*, for whom the King of the *Perſians* had undertaken this war, had ſet forth to Sea with a Navy to his aſſiſtance, he reſolved to ſolicite them to take part with him; and becauſe he could not have the opportunity to confer with them, he provided that Symbols ſhould be provided, and left written on the ſtones, by which they were to ſail, in theſe words: What madneſs hath poſſeſſed you, O *Ionians?* What crime is this which you undertake? Did you before make War upon us your Founders, and do you now intend it again upon us your Defenders? Did we therefore build your Walls, that they ſhould be thoſe who muſt overthrow our own? What, was not this the cauſe that at firſt made *Darius*, and now *Xerxes*, to make War againſt us, becauſe we would not forſake you rebelling? Come away from that Siege into our Tents, or, if you think this Counſel not ſafe, the battels being joyned, withdraw your ſelves by degrees, keep back your Oars, and depart from the War. Before the Battel at Sea was fought, *Xerxes* had ſent four thouſand men to plunder the Temple of *Apollo* at *Delphos*, as if he would wage War not with men only, but alſo with the immortal Gods: but theſe men were all deſtroyed with tempeſts and thunders, that he might underſtand that by how much the greater the anger of the Gods and the treſpaſs againſt them is, by ſo much there is no power of men that is able to ſtand againſt them. After this, he ſet on fire *Theſpiæ* and *Plateæ*, and *Athens*, deſtitute of inhabitants; and becauſe with his ſword he could not deſtroy the men, he did devour their houſes with fire; for the *Athenians* after the Battel of *Marathon* (*Themiſtocles* forewarning them that the victory over the *Perſians* would not be the end, but the cauſe of a greater War) did build two hundred

hundred Ships, and having asked counſel of the Oracle on the approach of *Xerxes*, the anſwer was, that they ſhould defend themſelves with walls of wood. *Themiſtocles*, conceiving that by the Oracle, a defence of Shipping was implicitely underſtood, did perſwade them all, that their Country was their confines, and not their walls, and that the City did conſiſt not in the houſes but the Citizens; therefore they ſhould better commit their ſafety to their Ships, than to their City, and that God was the Author of this Counſel. This Counſel being approved of, and the City being abandoned, they lodged their wives and children with their moſt precious moveables in the cloſe Iſlands; they themſelves being armed, did repair unto their Ships. There were other Cities alſo that followed the example of the *Athenians*. When all their Fleet was united and reſolved for a Sea-fight, and had poſſeſſed themſelves of the Streights of *Salamis*, that they might not be circumvented by the multitude of *Xerxes* Fleet, there did ariſe a diſſenſion amongſt the Princes, who having called a Council to retreat from the War to defend their own poſſeſſions, *Themiſtocles* fearing that by the departure of his confederates his ſtrength ſhould be diminiſhed, did acquaint *Xerxes* by a faithful ſervant, that he might now with eaſe ſurpriſe all *Greece*, being drawn up into one place. But if the ſtrength of the Cities, which were now marching homeward, ſhould be ſcattered he muſt purſue after them one by one with greater labour.

By this artifice, he prevailed upon the King to give a ſign and to ſound to the Battel: The *Greeks* alſo being buſied at the advance of their enemies, did prepare for the Fight with their united power. The King in the mean time (one part of his Ships not far from him) did ſtand upon the Shore as ſpectator of the Fight; but *Artemiſia* Queen of *Halicarnaſſes*, who came to the aid of *Xerxes* in her own perſon, did fight moſt gallantly amongſt the foremoſt of the Commanders; for as you might here behold a womaniſh fear in a man, ſo in a woman you might ſee a manly courage. When the fight was doubt-

all, the *Ionians* according to the inſtructions of *Themiſtocles*, did by degrees withdraw themſelves from the fight, whoſe revolt did alter the reſolution of their companions: therefore looking round about them where to fly, they were at a ſtand, and preſently after being overcome, they were all put to flight. In the violence of this fear, many ſhips were drowned, and many taken, and many dreading as much the anger of their King, as the fury of their enemies, did ſteal away into *Perſia*. *Xerxes* being amazed at this overthrow, and uncertain what to reſolve upon, *Mardonius* came unto him, and did exhort him that he would return into his own Kingdom, leſt the report of the unproſperous war might occaſion ſome ſedition at home; and, as the cuſtom is, making the beſt of all things, he deſired that he would leave to him the Command of three hundred thouſand of ſelected men, with which he would either to his glory overcome all *Greece*, or, if the event did ſtamp it other wiſe, he ſhould fall before his enemies without the infamy of his Maſter. This counſel being applauded, the Army was delivered to *Mardonius*, and the King himſelf intended to lead back the remainder of them into his own Kingdom. But the *Grecians* having notice of the Kings retreat, did take counſel to break down the bridge, which *Xerxes*, as if he had been Conquerour of the Sea, had made at *Abydos*, that his paſſage being hindred, he ſhould either be deſtroyed with his Army, or through deſperation of ſucceſs, be inforced to ſue for peace. But *Themiſtocles* fearing leſt the enemies being ſhut up in *Greece*, it might raiſe their deſperation into reſolution, and enforce them with their ſwords to open that way which was obſtructed to them; he declared that there already were too many Enemies left in *Greece* behind, and that their numbers ought not to be increaſed by obſtructing them in their return. When he could not prevail by his counſel, he ſent the ſame ſervant to *Xerxes*, and did thoroughly inform him of it, and perſwaded him by a ſwift flight to make ſure his paſſage. He being amazed at the information of the Meſſenger, left all his Souldiers

to

to be commanded by his Captains, and himſelf with a ſmall retinue did make all haſte unto *Abydos*: Where when he found the bridge to be looſe and broken by the Winter ſtorms, in a great fear he paſſed over in a Fiſhers Sciff: it was a Sight worthy obſervation, and in the eſtimation of affairs to be admired, for the uncertainty of humane condition, to behold him hiding himſelf in a ſmal veſſel, whom not long before ſcarce all the Sea was able to contain: and that he ſhould be without the attendance of ſervants, whoſe Armies by reaſon of their multitudes were a burden grievous to the Earth to bear them. Neither had his Armies by Land, which he aſſigned to his Captains, a more happy expedition; for their daily travel (there being no reſt to the fearful) famine was joyned, and the want continuing many days did bring the Plague upon them; and ſo great was the noiſomneſs of the dying men, that the Highways were filled with Carkaſſes; and beaſts, and Birds of Prey did follow the Army, being tempted to it by the multitude of the Carkaſſes. In the mean time *Mardonius* did ſack *Olynthus* in *Greece*, and did ſolicite the *Athenians* to the hope of peace, and to the friendſhip of the King, promiſing them to build again their City that was burned, and to make it greater than before; when he found that they would ſell their liberty at no price, having burned what he began to rebuild, he marched with his Army into *Bœotia*; thither the forces of the *Greeks* did follow him, which conſiſted of one hundred thouſand men.

The battel there being fought, the fortune of the King was not changed with the General; *Mardonius* being overcome, did fly as out of a wrack at Sea, with a few men; his Tents full of Princely wealth were taken, and, the *Perſian* Gold being divided amongſt them, the luxury of riches did there firſt ſeize upon the *Grecians*. On that day in which the Forces of *Mardonius* were overthrown, there was a Fight alſo at Sea againſt the *Perſians* under the Mountain of *Mycale* in *Aſia*. There, before the engagement, when the two Fleets ſtood oppoſite to one another, it was with confidence reported to

both Armies, that the *Grecians* on land had obtained the Victory, and that the Army of *Mardonius* was utterly overthrown; ſo great in this was the celerity of Fame, that when in the morning the Battel was fought in *Bœotia*, in a few hours through ſo many Seas, and ſo many hills and valleys, it was brought by noon into *Aſia*.

The War being ended, there was a Council called concerning the rewards of the Cities; and by the judgement of all, the virtue and the proweſs of the *Athenians* was preferred above the reſt; and, by the atteſtation of all the Cities, *Themiſtocles* being judged to be the moſt meritorious amongſt the Commanders, did increaſe the glory of his Country.

The *Athenians* therefore being enlarged both by the rewards of the War, and by the glory of it did begin again to build their City; and becauſe their walls were ſtronger, and of a greater compaſs than they were before, they began to be ſuſpected to the *Lacedemonians*, wiſely fore-ſeeing that if the Ruines of their City could give them ſo great additions, what would they now purchaſe, the City being enlarged and walled about? They therefore did ſend Ambaſſadours to admoniſh them, not to build again Fortifications for their Enemies, and the Receptacles of a War to come. *Themiſtocles* obſerving that they envied the increaſing glory of the City, yet determining not to deal abruptly with them, did anſwer the Ambaſſadours that they would ſend meſſengers of their own to *Lacedemon*, who ſhould debate with them concerning the ſame ſubject. The *Spartans* being diſmiſſed, he exhorted the *Athenians* to make haſte of the work, and not long after he did go himſelf as an Ambaſſadour to *Lacedemon*; and ſometimes in his journey counterfeiting an indiſpoſition in his body, and ſometime accuſing the ſloth of his fellow Ambaſſadours, without whom nothing could be concluded; he from day to day ſo long delayed the time, that he gave them at *Athens* the leiſure to accompliſh the work.

In

In the mean time it was told the *Spartans* that the buildings at *Athens* were almoſt finiſhed, whereupon they ſent Ambaſſadours again to look upon the work *Themiſtocles* hearing of it, did write unto the Magiſtrates at *Athens* to keep the Ambaſſadours of *Lacedemon* in ſafe cuſtody, and to detain them as a pledge, leſt any thing ſhould be determined too cruelly againſt himſelf. He then addreſſed himſelf to the Senate of the *Lacedemonians*, where he declared that *Athens* was fenced round about, and that they were able now to ſuſtain a War, not only by their Walls, but by their Armies: And if for that they would make him ſuffer, he told them that their Ambaſſadours were detained at *Athens* as a pledge of his ſafety. He then did ſharply reprehend them, for that they ſought to increaſe their own power, not for the ſtrengthning but for the weakening of their Aſſociates. Being diſmiſſed to *Athens*, he was received by the Citizens as if *Sparta* had been triumphed over. After this, the *Spartans* (that their Army might not be corrupted with ſloth, and to revenge the War which the *Perſians* had made on their City and on *Greece*) did of their own accord make incurſions into, and plundred the Confines of *Perſia*. They choſe *Pauſanias* to be General both for their own Army, and the Army of their Aſſociates; who for his Conduct affected the whole Kingdom of *Greece*, as the Reward of his treachery; and contracted with *Xerxes* for the marriage of his daughter, to which purpoſe he reſtored the priſoners, that by ſome benefit he might oblige unto him the belief of the King. He alſo wrote to *Xerxes*, that whatſoever Meſſengers he ſent unto him, he ſhould put them to death, leſt the negotiation betwixt them ſhould be betrayed by their tongues; but *Ariſtides* the Captain of the *Athenians*, being choſen his companion in the War, by croſſing the deſigns of his Colleague, and wiſely providing for the imminent danger, did find out the Treaſon; and not long after *Pauſanias* being accuſed was condemned.

Xerxes when he found the Plot diſcovered, made War again upon the *Grecians*, who elected for their Captain

Captain *Cimon* the *Athenian*, the Son of *Miltiades*; a young Gentlemen, the example of whose piety did declare his greatness to come. For to give it Funeral Rites, he redeemed the body of his Father out of prison, where he died, being accused to have purloyned from the publick Treasury, and took his Fathers bonds and fetters on himself. Neither did he deceive in War the expectation of his Friends; for being not inferiour to the valour of his Father, he enforced *Xerxes* to fly back with fear into his Kingdom, having overcome him both by Sea and Land.

The Third Book of *JUSTIN*.

Xerxes the King of the *Persians*, the terrour before of the Nations, the Wars being unfortunately managed abroad, began at last to be despised at home; for the Majesty of the King daily diminishing, his Lieutenant *Artabanus* having flattered himself with the hope of the Kingdom, did come in an evening with seven of the stoutest of his Sons into the Court, which by the interest of friendship lay always open to him, where having slain the King, he by policy did attempt to take away his two sons who opposed his design; and not much mistrusting *Artaxerxes*, being very young, he reported that the King was slain by his own son *Darius*. That he might the sooner enjoy the Kingdom: He perswaded *Artaxerxes* by parricide to revenge parricide, and coming to the house of *Darius*, they killed him, as if, being guilty, he had counterfeited himself to be asleep on purpose.

After this, when *Artabanus* saw that one of the Royal issue was yet remaining, and did out-live his villany, and withal feared the contention of the Nobility concerning the possession of the Kingdom, he assumed *Baccabassus* into the society of his counsels, who being contented with his

his preſent condition, did reveal to *Artaxerxes* by what means his Father was ſlain, and his Brother murdered upon a falſe ſuſpicion of Parricide, and that Treaſon was plotted againſt himſelf.

This being underſtood, *Artaxerxes* fearing the number of the Sons of *Artabanus*, did command that his Army ſhould be muſtered on the next day, that he might take into his obſervation the number of his ſouldiers, and their particular induſtry and experience in their exerciſe of Arms: Therefore when among the reſt *Artabanus* was preſent and in Arms, the King diſſembled that his Coat of Mayl was not fit for him, and deſired *Artabanus* to make an exchange, who being buſie to diſarm himſelf, and unprepared for defence, the King did run him through with his ſword.

After this, he commanded the ſons of *Artabanus* to be apprehended; and at once this excellent young man did revenge the ſlaughter of his Father, and the death of his Brother, and delivered himſelf from treachery. Whiles theſe things were thus managed in *Perſia*, all *Greece* being divided into two parts by the *Lacedemonians* and *Athenians*, they from Foreign Wars did convert their Swords into their own bowels: Therefore of one people there were conſtituted two bodies, and men heretofore of one and the ſame Camp, were now divided into two hoſtile Armies. The *Lacedemonians* did draw into their party the common Auxiliaries heretofore of both Cities; but the *Athenians* being as renowned for their Antiquity as their atchievements, did truſt in their own ſtrength; and ſo theſe two moſt powerful people of *Greece*, equal by the Inſtitutions of *Solon*, and by the Laws of *Lycurgus*, did throw themſelves into a War through the emulation of greatneſs. *Lycurgus* when he ſucceeded his Brother *Polybites* King of *Sparta*, and could challenge the Kingdom for himſelf, did with great fidelity reſtore it to his Son *Charilaus* (born after his Fathers death) when he came unto age, to give an example to poſterity, how much the Rights of Piety among all good men ſhould prevail

vail above the temptation of riches, therefore, in the Parentheſis of time, whiles the Infant grew up, he being his Protector, made Laws for the *Spartans*; Laws not more famous for their juſtice, than for the example of the Law-giver; for he ordained nothing in any Law for others, of which he firſt of all had not made a rule of it in himſelf. He confirmed the people in their obedience to their Governours, and the Governours to Juſtice in the execution of their places of Command. He perſwaded parſimony to all, believing that the labours of the War would become more eaſie by the daily exerciſe of frugality; he commanded all things to be bought, not with money, but with exchange of Wares; he took away the uſe of Gold and Silver as the occaſion of all wickedneſs; he divided the adminiſtration of the Commonwealth by orders; he gave to their Kings the power of the Wars; to the Magiſtrates the Seats of Judgement and annual Succeſſions; to the Senate the cuſtody of the Laws; to the People the ſubſtituring of the Senate, and the power of creating ſuch Magiſtrates whom they pleaſed; he made an equal diviſion of Land to all, that their Patrimonies being alike, no man might be made more powerful than his Neighbour, he commanded all men to keep their feaſts in publick, that no mans riches or luxury ſhould be concealed. It was permitted to young men to wear but one ſuit of apparel during the ſpace of one whole year, and that no man ſhould be cloathed better than another, nor feaſt more voluptuouſly, leſt the imitation ſhould be turned into luxury. He inſtituted that boys of fourteen years of age, ſhould not be brought up in the City, but in the field, that they might lay forth their firſt years not in riot, but in labour: They were permitted neither bed nor pillows to lie upon, nor to eat any warm things, nor to return into the City until they were at mans eſtate. He ordained that the Virgins ſhould be married without portions. He commanded that wives ſhould not be choſen for their money; for he ſaid that Husbands would more ſeverely obſerve the Laws of Matrimony when they were obliged by

by no reſpect of Dowry. He ordained that the greateſt reverence ſhould not be given to men rich or powerful, but to thoſe who were of the greateſt age; And to ſpeak the truth, Age had no-where in the world a more venerable reſpect; and becauſe their manners before being diſſolute, theſe Laws at firſt might appear to be harſh and hard, he diſſembled that *Apollo* of *Delphos* was the Author of them, and that he received them from his Inſtructions, that ſo the fear of Religion might take away all tediouſneſs from the obedience of them. Laſtly, that he might give eternity to his Laws, he did oblige the City by oath, that they ſhould change nothing in their Laws till he returned, and counterfeited that he would go to the Oracle at *Delphos*, to conſult what ſhould be taken away, or added to them. But he travelled not to *Delphos*, but to *Creet*, and lived there in perpetual baniſhment; and dying, he commanded that his bones ſhould be caſt into the Sea, leſt being brought to *Lacedemon*, they ſhould think themſelves diſcharged of the Religion of their Oath, and diſſolve their Laws. With theſe Laws the City ſo flouriſhed in a little time, that when they made War with the *Meſſenians* for defiling their Virgins in a ſolemn ſacrifice of the *Meſſenians*, they bound themſelves by a great Oath, that they would never return until they had levelled *Meſſenia* to the ground, ſo much did they promiſe to themſelves either by their ſtrength, or by their fortune. Therefore when, contrary to their confidence, they were detained ten years in the ſiege of the City, and after ſo long a Widow-hood, were called back by the complaints of their Wives, they fearing that by this continuation of the War, they ſhould endamage themſelves more than the *Meſſenians*; for what young men the *Meſſenians* loſt in the War, could be ſupplyed again by the fruitfulneſs of the women; but unto them their loſſes in the War were daily, and the Husbands being abſent, there could not be any fruitfulneſs of their Wives;) therefore they did chuſe young men out of that number of the Souldiers, who after the adminiſtra-

tion

tion of the Oath, did come as Recruits unto the Army; who being ſent back to *Sparta*, a promiſcuous copulation with all women was permitted, thinking that the conception would be the more perfect, if the women did deſerve for it by the tryal and uſe of ſeveral men. The Children born from theſe were called *Parthenians*, in reflection on their Mothers chaſtity; who when they arrived to thirty years of Age, for the fear of Penury (having no Father, into whoſe Patrimony a Succeſſion might be hoped) did chuſe for their Captain *Phalantus* the Son of *Aratus*, who was Author to the *Spartans* of ſending home the young men for the propagation of Children; that as they had his Father the Author of their Original, ſo they might have his Son the Original of their Hopes and Dignity. Not taking leave of their mothers, by whoſe looſeneſs they thought they had contracted infamy, they travell'd to ſeek out new Habitations, and through many adventures having been toſſed long upon the Seas, they arrived, at laſt, in *Italy*: where the Tower of *Tarentum* being taken, and the ancient Inhabitants forced from it, they there made a Plantation for themſelves. But after many years, their Captain *Phalantus* being by ſedition driven into baniſhment, did repair unto *Brunduſium*, to which place the ancient *Tarentines* retired, being (as I have ſaid) forced from their own habitations. He dying, did perſwade them that they ſhould beat his bones and laſt Reliques into duſt, and privately ſtrow them on the publick place of meeting of the *Tarentines*; for *Apollo* at *Delphos* did by this means promiſe that they ſhould recover their City and Country again: they, conceiving that to fulfil his revenge, he had revealed the fate of the Citizens, did obey his Inſtructions. But the ſenſe of the Oracle was contrary: for it promiſed by this deed, a perpetuity to them, and not an amiſſion of their City. Thus by the counſel of the baniſht Captain, and the officiouſneſs of its Enemies, the City of *Tarentum* was through all Ages poſſeſſed by the *Parthenians*; In the memory of which benefit, divine honours were decreed to *Phalantus*. In the mean time, the *Meſſenians* when they could

could not be overcome by proweſs, were circumvented by deceit, and having for fourſcore years endured the grievous ſcourges, and for the moſt part the bands, and other calamities of a conquered City; after a tedious patience of puniſhments they renewed the War, and the *Lacedemonians* did ſo much the more eagerly combine themſelves unto Arms, becauſe they were to fight againſt their own captives: therefore when injury on this ſide, and indignity on the other ſide, did exaſperate their ſwords, the Oracle at *Delphos* being conſulted, the *Lacedemonians* were commanded to fetch a Captain for their War from *Athens*.

The *Athenians* when they underſtood the Anſwer of the Oracle, in the diſgrace of the *Lacedemonians*, did ſend *Tyrtæus* the Poet, a man lame in feet, who being overthrown in three battels, did bring down the *Spartans*, to ſo much deſperation, that they ſet free their ſervants for recruits of their Army; and the Widows of the ſlain were promiſed to them in marriage, that they might ſucceed not only in the number, but alſo in the dignity of the Citizens that were loſt. But the Kings of the *Lacedemonians*, leſt by fighting againſt Fortune, they ſhould bring more diſadvantages to their City, would have marched back with their Army, had not *Tyrtæus* intervened, who at a full Aſſembly recited to the Army ſome Verſes he had made, by which he inſpired ſo great a heat of courage into the breaſts of the Souldiers, that, more mindful of their burial than of their ſafety, they faſtened Medals on their right Arms, in which their own and their Fathers Names were engraven, that if the fury of the battel ſhould have devoured them all, and by the length of time the lineaments of their bodies ſhould lay confuſedly together, yet by the obſervation of their Titles they might be diſcoveted, and delivered unto burial.

When the Kings perceived the Army to be thus encouraged, they ſent a Meſſenger to inform the Enemy with their Reſolutions, which poſſeſſed the *Meſſenians* not with any fear but a mutual emulation; they fought therefore with ſuch height of Courage that there was ſcarce ever

ever ever ſeen a bloody battel; the *Lacedemonians* at laſt did obtain the victory.

In the proceſs of time, the *Meſſenians* commenced the third War, at which time the *Lacedemonians*, amongſt their other Aſſociates did call the *Athenians* to their aid; but ſuſpecting their fidelity, and pretending their aſſiſtance to be ſupervacaneous, they diſmiſſed them from the ſervice, which left ſo deep an impreſſion in the hearts of the *Athenians*, that they tranſlated the money (which was collected over all *Greece* for the *Perſian* War) from *Delos* unto *Athens*, leſt it ſhould be a prey to the *Lacedemonians*: But the *Lacedemonians* were not contented with it; for being engaged themſelves in the *Meſſenian* War, they ſent to the *Peloponneſians* to invade the *Athenians*, whſe Forces at that preſent were but ſmall, their Fleet being commanded into *Ægypt*; therefore fighting at Sea, they were eaſily overcome, but by the return of their Aſſociates, being increaſed both in ſhips and men, they renewed the War, and now the *Lacedemonians* giving ſome reſpite to the *Meſſenians*, did turn themſelves and their arms againſt the *Athenians*; the Victory was a long time doubtful, at laſt they left off with equal loſs; and the *Lacedemonians* being called back to the War again of the *Meſſenians*, leſt in the mean time they ſhould leave the *Athenians* idle, they bargain'd with the *Thebans* to reſtore unto them the Government of *Bœotia*, which they loſt in the times of their troubles with the *Perſians*, if they would undertake the War againſt the *Athenians*; ſo great was the fury of the *Spartans*, that being involved in two Wars, they refuſed not to undertake the third, if they could get any to aſſiſt them that was an enemy to their Enemies; Therefore the *Athenians* againſt ſo great a tempeſt of the War did chuſe two Captains, *Pericles* a man of approved vertue, and *Sophocles* the Writer of Tragedies; who having divided their Army, did waſte the Fields of the *Lacedemonians*, and added many Cities of *Achaia* to their Government, with which misfortunes the *Lacedemonians* being diſcouraged, did make peace with the *Athenians* for thirty years:

but

but their enmities could not endure ſo tedious a truce; therefore in the ſpace of leſs than fifteen years they invaded the borders of *Athens*, and plundred the Countrey in deſpite both of the gods and men. And that they might not ſeem to deſire a prey rather than an encounter, they challenged the *Athenians* to battel; but by the counſel of *Pericles*, the *Athenians* deferr'd the injury of the loſs ſuſtain'd to an apt time of revenge, thinking it not good diſcretion to joyn in Battel with the Enemies, when without danger they could be revenged of them. Certain days being paſſed, they went aboard their Ships, and, the *Lacedemonians* not thinking of it, they plunder'd all *Sparta*, and brought away far more than before they loſt, and in reference to this booty taken, the revenge was above the anger. This Expedition of *Pericles* was famous, but much more famous was the contempt of his private Patrimony: for the Enemies when they made havock of the reſt, did leave his Fields untouched, hoping by that means to pluck upon him either danger by envy, or the infamy of treachery by ſuſpicion; which *Pericles* foreſeeing, did both declare it unto the people, and, to decline the aſſault of Envy, did give away thoſe Fields to the Common-wealth, and ſo from his greateſt Danger he produced his greateſt Glory. Not long after, there was another Battel at Sea, in which, the *Lacedemoniams* being overcome, were put to flight: neither did they afterwards deſiſt, but by various fortune of the War, either by Sea or Land, they deſtroyed one another. At the laſt, being wearied by ſo many calamities, they made a peace for fifty years, which they obſerved but ſix years: For the Articles which they ſigned in their own names, they did break in the perſons of their Aſſociates, as if they were guilty of leſs perjury by bringing aid to their Confederates, than if they had proclaimed open War themſelves. The War was hence tranſlated into *Sicily*: which before I ſhall declare, ſome few things are to be firſt ſpoken concerning the ſcituation of that Iſland.

The

The Fourth Book of *JUSTIN.*

IT is reported, that *Sicily* by ſome narrow necks of Land was heretofore joyned to *Italy*, and that it was torn from it as from the greater body by the impetuouſneſs of the upper Sea, which is carried that way with all the weight and eddy of the Waves. The Earth it ſelf is light and brittle, and ſo full of holes and flaws, that it lies almoſt all open to the guſts of the winds; and there is a natural virtue and faculty in it, both for the begetting and nouriſhing of fire; for it is reported that within, it is full of the veins of Pitch and Rozen, which is the cauſe that the wind in the bowels of the Earth wraſtling with the fire, it often and in ſeveral places doth belch forth ſometimes fire, ſometimes vapours, and ſometimes ſmoak; and from hence, through ſo many Ages, the fire of *Ætna* doth continue; and where the winds do work more ſtrong through the ſpiraments of the Caves, heaps of Sands are caſt forth. The Promontory next to *Italy* is called *Rhegium*, which (the *Greeks* having given it a Name according to the ſcituation of the place) doth ſignifie *Abrupt*. Neither is it a wonder, that the Antiquity of this place ſhould be ſo fabulous, in which ſo many wonderful things do meet together. Firſt, there is no where a more violent Sea, and not only with a rapid but a cruel force, and terrible not only to the Saylors but to the Spectators afar off: ſo great alſo is the combate of the Waves tilting one againſt another, that you may behold ſome of them as it were turning their backs to dive into the bottom of the Gulph, and others in forming triumph to ride aloft as Conquerours over them; you may hear the roar of their rage in the Height, and the groans again of their fall into the Deeps.

To

To this may be added, the neighbouring and perpetual fires of the Hill of *Ætna* and of the *Æolian* Iſlands: which are ſuch, that you would think the very fire is nouriſhed by the water; for otherwiſe in ſo narrow a compaſs, ſo great a fire could never continue ſo many Ages, if it were not fed by the nutriture of the moiſture: From hence the Fables did produce *Scylla* and *Charibdis*; from hence were thoſe ſuppoſed barkings heard; from hence were thoſe ſtrange ſhapes of the Monſter believed, when the Saylers by being affrighted with the great noiſe and ſwallows of the whirl Pools, did conceive thoſe Waves did bark, which the voraginouſneſs of the devouring Sea did commit and claſh together. The ſame cauſe makes the fire of the Mountain *Ætna* to be perpetual; for, this concourſe and wraſtling of the water doth take down with it into the bottom of the deeps the enforced ſpirit, and there ſuffocates and keeps it down ſo long, until diffuſed through the pores of the Earth, it kindles the nutriment of the fire. The nearneſs of *Italy* and of *Sicily*, and the height of their Promontories is ſo equal, that it gives no leſs admiration to us, than it did terrour to Antiquity, who did believe (the Promontories ſeeming both to meet, and to unite themſelves into one, and by and by again to divide themſelves) that Ships oftentimes were by them intercepted and conſumed. Neither was this invented by the Ancients for any delightfulneſs of the ſtory, but by the fear and the wonder of the Saylers; for ſuch is the condition of the place to thoſe who at diſtance do obſerve it, that they would believe it to be rather a Harbour than a thorow Paſſage, to which when you are arrived, you will think that the Promontories did cleave aſunder and divide themſelves, which before were joyned into one. *Sicily* was firſt called *Trinacria*, and afterwards *Sicania*: At the beginning it was the Country of the *Cyclopes*, who being extinguiſhed, *Æolus* poſſeſſed himſelf of the command of the Iſland; after whom every one did ſtoop to the Government of Tyrants, there being never any Land more fruitful of them. In the number of whom when *Anaxilaus* with

with juſtice and mercy contended with the cruelty of others, his moderation gain'd him no ſmall advantage; for when dying he left many children, and committed the Tutelage of them to *Micythus* a ſervant of his of approved fidelity, ſo great was the love which they did all bear unto his Memory, that they choſe rather to obey a ſervant, than to abandon the children of the King: and the Governours of the City forgetting their dignity, did permit that the Majeſty of the Kingdom ſhould be adminiſtred by a ſervant.

The Government of *Sicily* was heretofore attempted by the *Carthaginians*, and with various ſucceſs they for a long time did fight with the Tyrant; but their General *Hamilcar* being loſt at laſt with his whole Army, the conquered were quiet for a ſeaſon: In the mean time, when the Inhabitants of *Rhegium* did labour with diſcord, and the City was divided into two parts, the old Souldiers who combined all together being called by the Inhabitants of the City of *Imera* to their aid, having relieved the City, did fall upon their friends whom they came to aſſiſt, and not only ſeized upon their City, but took their Wives and Children captives, their Fathers and Husbands being ſlain who did oppoſe them: A villany by no Tyrants to be parallel'd. How much more honourable were it for thoſe of *Imera*, in this cauſe to be conquered than to conquer? for although by the Laws of War they had ſerved the Authors of their Captivity, or, their Countrey being loſt, they were neceſſitated to be baniſhed, yet they ſhould never have left their City nor their Wives and Children as a prey to the moſt barbarous of Tyrants, nor be ſacrificed themſelves amongſt their own Altars, and in the preſence of the gods of their Countrey.

The *Catanians* alſo, when they found the *Syracuſians* too heavily to oppreſs them, diſtruſting their own ſtrength, deſired aid of the *Athenians*, who whether out of the deſire to encreaſe their Dominions, being maſters already of *Greece* and *Aſia*, or whether for fear that the *Lacedemonians* Forces ſhould be added to the *Syracuſian*

ſian Navy, ſent *Lamponius* their Captain with a Fleet into *Sicily*, that under pretence of aſſiſting the *Catanians*, they ſhould endeavour to poſſeſs themſelves of the whole Iſland. And becauſe their firſt beginnings were proſperous enough, their Enemies being often ſlain or routed, with a great Navy and a ſtronger Army they came again to *Sicily*, under the command of *Lachetes* and *Chariades*; But the *Catanians* either through fear of the *Athenians*, or the tediouſneſs of the War, made peace with the *Syracuſians*, the Auxiliaries of the *Athenians* being diſmiſſed: Not long after, when this Covenant of Peace was ill obſerved by the *Syracuſians*, they ſent their Ambaſſadours again to *Athens*, who in old and ragged habiliments, their hair both of head and beard being of an unſightly length, and in a moſt ſlovenly and deformed poſture, to move compaſſion, did addreſs themſelves to the Aſſembly. Tears were added to their prayers, and their ſupplications ſo prevailed upon the people inclined to pity, that they condemned their Captains who brought back their Auxiliaries from them. Hereupon a great Navy was prepared; *Nicias*, and *Alcibiades* and *Lamachus* were made Captains, and ſo formidable an Army was ſent into *Sicily*, that they became a terrour to thoſe unto whoſe aid they marched. Not long after *Alcibiades* being called back to anſwer to a Charge that was brought againſt him, *Nicias* and *Lamachus* did obtain two Victories by Land, and with a cloſe ſiege having begirt their Enemies, they block'd up all the paſſages, which brought them their relief from Sea. The *Syracuſians* labouring under the burden of theſe neceſſities, deſired aid of the *Lacedemonians*, which was diſpatched to them but with one Captain, *Gylippus* by name, but ſuch a one that no aſſiſtance could be comparable to his. He (the nature and couſe of the War being underſtood, and that, almoſt in a loſt condition, they had drawn together ſome few inconſiderable Forces out of *Greece* and *Sicily*) did in the firſt place poſſeſs himſelf of ſome places of reſerve fit for the carrying on of the War: After this being twice routed; in the third encounter,

he

he ſlew *Lamachus* one of the Commanders of the *Athenians*, and having put his Enemies to flight, he relieved his beſieged friends. On this the *Athenians* transferr'd the War from Land to Sea, which being ſuddenly known, *Gylippus* ſent to *Lacedemon* for the Fleet to his aſſiſtance, and for ſome recruits, if need were, for ſervice of the Land. The *Athenians* alſo ſent *Demoſthenes* and *Euremedon* in the place of their Captain that was killed, with ſupplies both of men and money. And by the common decree of the Cities, the *Peloponneſians* ſent Auxiliaries in great numbers to the *Syracuſians*; and as if that the War of *Greece* was tranſlated into *Sicily*, they did fight on both ſides in the height of reſolution with all the powers they could make. In the firſt encounter at Sea the *Athenians* were overcome, who loſt all, and all their moneys both publick and private: This diſtreſs at Sea was ſeconded by a diſtreſs at Land, and being routed there alſo, it was the counſel of *Demoſthenes*, that they ſhould remove themſelves, and the War from *Sicily*, whiles their affairs, though ſhaken and ruinous, were not quite loſt, and that they ought not to perſevere any longer in a War unluckily begun; he alledged that there may be more grievous and more unfortunate Wars at home, for which they ought to reſerve the Forces of their City. But *Nicias*, whether through ſhame of the ill ſucceſs, or through fear to leave deſtitute the hopes by abandoning the cauſe of his Aſſociates, or fate ſo ordaining it, was reſolved not to ſtir. Therefore the Fight again at Sea was renewed, and they were called back from the ſtorm of their former misfortune, to ſome hope of victory; But by the unexperience of their Captains who aſſaulted the *Syracuſians*, defending themſelves in the Streights of the Sea, they were eaſily overcome. *Euremedon* their Captain fighting moſt bravely amongſt the foremoſt, was the firſt that was ſlain; The thirty ſhips which he commanded were all immediately devoured by fire. *Demoſthenes* and *Nicias* being themſelves alſo overcome, did convey their Army to the ſhoar, thinking their flight would be more ſafe by Land, whereupon *Gylippus* ſeized upon one hundred

dred and thirty of their Ships which they had abandoned, and purſuing the *Athenians* in their flight, he took many Priſoners, and put many to the ſword. *Demoſthenes* (the Army being loſt) did with his ſword by a voluntary death redeem himſelf from Captivity: But *Nicias*, who would not be admoniſhed by the counſel of *Demoſthenes* to provide for himſelf, did encreaſe his overthrow with the diſhonour of Captivity.

The Fifth Book of *JUSTIN*.

WHiles the *Athenians* for two years together did make War in *Sicily* more eagerly than happily; one of their Generals, and a contriver of that War, *Alcibiades* by name, being abſent, was accuſed at *Athens* for having divulged the Myſteries of *Ceres*, which were ſolemnized by nothing more than ſilence; and being called back from the War to his Tryal, either not enduring the conſciouſneſs, or the indignity of the Charge, conveyed himſelf away into private baniſhment at *Elis*, where he perſwaded the King of the *Lacedemonians* (the State of the *Athenians* being ſorely ſhaken by the adverſe War in *Sicily*) to invade their Territories at home; whereupon all the Cities of *Greece* did come of their own accord to his aſſiſtance, as to put out a common fire; ſo general a hatred the *Athenians* had contracted by their cruelty, through their immoderate deſire of Soveraignty. *Darius* alſo King of the *Perſians*, being not unmindful of the ancient enmity of this City to them, (a league being made with the *Lacedemonians* by *Tiſſaphernes* Governour of *Lydia*) did promiſe to aſſiſt the *Grecians* in all the charges of the War. This was his pretence to comply with the *Grecians*; but he feared in earneſt, leſt, the *Athenians* being overthrown, the *Lacedemonians* ſhould transfer the War on him. Who would there-

fore wonder that ſo flouriſhing an Eſtate as was this of *Athens*, ſhould fall to the ground, when, to oppoſe it alone all the Powers of the Eaſt did unite themſelves together? But they fell not in a ſluggiſh or an unbloody War, but fought to the laſt man; and being ſometimes Conquerours, they were not overcome but rather worn out by the variety of their fortune. In the beginning of the War, all their Confederates revolted from them, as commonly it is ſeen, that where fortune, thither alſo the favour of men does incline; *Alciabiades* alſo did help on the War made againſt his Country, not with the induſtry of a common Souldier, but with the power of a Commander: For having received a ſquadron of five ſhips, he ſailed into *Aſia*; and by the Authority of his Name, compelled the Cities which paid tribute there to *Athens*, to rebel againſt them; For they knew that he was famous at home, and ſaw him not made leſs by baniſhment; and he being a Captain not ſo much taken from the *Athenians*, as offered to the *Lacedemonians*, they weighed the Government he had gotten with that which he had loſt: But his Valour contracted amongſt the *Lacedemonians* more envy than favour; Therefore when the Rulers had commanded that by treachery he ſhould be ſlain, being one that did emulate their glory, it being made known to *Alcibiades* by the wife of King *Agis*, with whom he was too familiar, he fled to *Tiſſafernes* the Lieutenant of King *Darius*, into whom he quickly did inſinuate himſelf by the officiouſneſs of his Courtſhip and his eloquence; For he was in the flower of his youth and beauty, and famous alſo amongſt the *Athenians* for his Oratory, more happy in procuring friendſhips than in preſerving them; for the vices of his manners did lie hid under the ſhadow of his Eloquence. He perſwaded *Tiſſafernes* that he ſhould not contribute ſo much in money to the Fleet of the *Lacedemonians*, alledging that the *Ionians* were to pay part of it, for whoſe liberty being tributary to *Athens*, the War was undertaken; neither were the *Lacedemonians* (he ſaid) too prodigally to be ſeconded with Auxiliaries; for he ought to conſider that he provided a

Victory

Victory for another, not for himself; and so far only the War was to be relieved, that it might not for want be abandoned. For in this discord of the *Greeks*, the King of *Persia* might stand as an Arbitrator both of Peace and War, and overcome them by their mutual Arms whom he could not by his own; and the War being ended, it may come to his turn afterwards to fight with the Conquerors; *Greece* therefore he said, was to be over-run with Domestick Wars, that they might not have the leisure to look abroad; and the powers of the Parties were to be kept equal, and the weaker to be relieved with aid; for he may be sure, that the *Lacedemonians* who profess themselves to be the Defenders of the Liberty of *Greece*, will not be quiet after this Victory. This Speech was agreeable to *Tissafernes*; therefore the promised provisions for the War were sent but slowly in; he sent also but part of the Royal Navy, lest he should compleat the Victory, and lay a necessity on the other side to lay down their Arms. *Alcibiades* in the mean time did make this known to the Citizens of *Athens*, unto whom when their Ambassadours did arrive, he promised them the friendship of the King, if the command of the Common-wealth were translated from the people to the Senate; hoping that either by the agreement of the City he should be chosen General by all, or a difference being made betwixt the people and Senate, he should be called by one of the parties to their assistance; But by reason of the imminent danger of the War, the *Athenians* had a greater care of their safety than their dignity. Therefore the people giving way unto it, the Government was translated to the Senate; who when they deported themselves with great cruelty to the people, according to the pride inherent to that Nation, every one by himself exercising the power of a Tyrant, *Alcibiades* was called from his banishment by the Army, and chosen Admiral of the Navy: He immediately sent word to *Athens* that he would make haste unto them with an Army, and if they would not restore it, he would by force take from the four hundred, the priviledges of the people. The Rulers affrighted

with this Remonſtrance, did attempt in the firſt place to betray the City to the *Lacedemonians*; which when by the vigilance of the Army, it could not be effected, they undertook a willful baniſhment. In the mean time, *Alcibiades*, his Country being delivered from the inteſtine trouble, with great care and induſtry equipped his Fleet, and lanched forth againſt the *Lacedemonians*; and being expected by *Mindarus* and *Pharnabaſus*, the two Admirals of the *Lacedemonians* with a gallant Fleet; the Battel being begun, the *Athenians* had the Victory: In this Battel, the greateſt part of the Army, and almoſt all the Commanders and Officers of the *Lacedemonians* were ſlain; Not long after, when they tranſlated the War from Sea to Land, they were overcome again; being diſcouraged with theſe loſſes, they deſired a peace; which that it might not be obtained, was procured by their policy who knew which way to make a mercenary advantage of it. In the mean time, the *Carthaginians* having made War in *Sicily*, the Auxiliaries that were ſent to the *Lacedemonians* from the *Syracuſians* were called back; and the *Lacedemonians* being left deſtitute, *Alcibiades* with his Conquering Navy did make ſpoil in *Aſia*, and fought many Battels in many places, and being every where a Conquerour, he reduced the Cities which revolted, he ſubdued ſome others, and added them to the Common-wealth of *Athens*. And thus having vindicated the ancient glory of the *Athenians* by Sea, and made himſelf more famous by ſome other Conqueſts by Land, being much deſired by the Citizens, he returned to *Athens*; In theſe encounters he took two hundred Ships from the Enemy and a great booty: The Army returning in triumph, the people in throngs came forth to meet them, and with wonder they gaze upon all the Souldiers in general, but on *Alcibiades* in particular: The whole City did faſten their eyes upon him: They extolled him as ſent from Heaven, and beheld him as Victory her ſelf: They repeated what he had atchieved for his Countrey, and what, being a baniſhed man, he had acted againſt it, excuſing

him

him that he was incenſed and provoked to it; So much of high concernment there was in this one man, that he was both the Author of their large Dominions ſubverted, and again reſtored. They ſaid that what ſide he took, Victory took always the ſame ſide with him, and there was a wonderful Inclination of Fortune to him. They did proſecute his merits not only with all humane, but with divine honours, and contended with themſelves whether they more contumeliouſly expelled him, or more honourably received him; they brought thoſe gods to gratulate him, to whoſe execrations they had before devoted him, and they would now place him in Heaven, to whom before they had denied the ſociety of men. They made ſatisfaction for diſgrace with honours, for loſſes with rewards, and for execrations with prayers. They diſcourſed not of the adverſe fight in *Sicily*, but of the Victory of *Greece*; not of the Fleets he loſt, but of thoſe he won; not of *Syracuſe*, but of *Ionia* and *Helleſpont*, This was the Fortune of *Alcibiades* who never knew a *mean* either in the favours or the diſpleaſure of his Citizens. Whiles this was done at *Athens*, the *Lacedemonians* made *Lyſander* General both by Sea and Land, and *Darius* King of the *Perſians* had made his Son *Cyrus* Governour of *Lydia*, and *Ionia* in the place of *Tiſſaſernes*, who with men and mony did raiſe up the *Lacedemonians* to the hope of their former fortune; Being increaſed in their ſtrength with the ſuddenneſs of their approach, they ſuppreſſed *Alcibiades* being ſent into *Aſia* with one hundred Ships, and ſpoyling the Countrey made rich with long peace; his Souldiers in the deſire of the booty being diſperſed, and not ſuſpecting the coming of an Enemy, ſo great was the ſlaughter which the *Lacedemonians* made, that in this Fight the *Athenians* received a greater wound than they did give in the former; and ſo great was their deſperation, that immediately they changed their General *Alcibiades* for *Conon*, believing they were overcome, not by the fortune of the War, but by the deceit of *Alcibiades*, on whom the former injuries more prevailed than the latter benefits; they alledged that in the former War, he over-

came only to ſhew the Enemies what a General they had deſpiſed, and that he might ſell the Victory, more dear unto them; for, the vigour of his wit, his love to vices, and the luxury of his manners, made all things credible in *Alcibiades*: Fearing therefore the violence of the people, he betook himſelf to a willing baniſhment. *Conon* ſucceeding *Alcibiades* in the Government of the Army, having before his eyes, how great a Captain he was that was before him, did make the Navy ready with the greateſt induſtry; but men were wanting to the Ships, the moſt valiant being ſlain in taking the ſpoils of *Aſia*; Boys therefore and old men were Armed, and great was the number of the Souldiers, but weak was the ſtrength of the Army. The *Lacedemonians* made no longer work of them; for being unable to reſiſt, they were every where either killed or taken priſoners; and ſo great was the overthrow, that not only the Common-wealth, but even the name of the *Athenians* did ſeem to be extinguiſhed; ſo loſt and deſperate was their condition, and ſo great an exigence were they brought unto, that for want of Souldiers, they gave the priviledges of the freedom of the City to ſtrangers, liberty to ſlaves, and impunity to the condemned; and with this conſcribed Army compoſed of Outlawries, and the outcaſts of men, the late Lords of *Greece* did defend their Liberties. Nevertheleſs they had once more a mind to try their Fortune at Sea, and they were poſſeſſed with ſuch a ſudden height of courage, that when they before deſpaired of their lives, they were now even confident of Victory. But theſe were not the Souldiers who ſhould uphold the name of the *Athenians*, nor theſe the Forces with which they were accuſtomed to overcome; neither could any military abilities be expected from theſe men, who were inured to Bonds, and not to Tents: They were all therefore either killed or taken; *Conon* their General only remained alive; who fearing the cruelty of the Citizens, with eight ſhips did repair unto *Evagoras* the King of *Cyprus*. But the General of the *Lacedemonians*, the War happily being managed, did inſult over the fortune of his Enemies:

Enemies: He ſent the ſhips he took, the booty being laid forth upon the Decks, in the way of triumph to *Lacedemon*, and received the Cities into his protection which payed tribute to *Athens*: the fear of the doubtful fortune of the War detaining them till then in their fidelity; the *Athenians* had now nothing left them but the City it ſelf; when this was reported at *Athens*, they all, abandoning their honours, did traverſe the ſtreets of the City in great fear; they demanded the news of one another, and examined the authority of the Meſſengers; imprudency kept not at home the young, nor debility the old, nor the weakneſs of their Sex the women: So much the ſenſe of the calamity had poſſeſſed every Age, Late in the night they aſſembled in the Market-places and began to lament the publick misfortune; ſome bewailed their Brothers, ſome their Sons, ſome their parents, ſome their kindred, ſome their friends, dearer than their kindred, and with private miſchances they intermingled the publick loſſes; ſometimes thinking of the ruine of themſelves, ſometimes of the ruine of their Country; ſometimes conceiving the fortune of the living, to be more miſerable than the fortune of the dead; they did every one propound unto themſelves, ſiege and famin; and the proud conquering Enemy, the deſtruction and firing of the City. The general captivity, and moſt miſerable ſlavery did ſtill preſent it ſelf before their eyes, believing that the ruines of the former City were far more happy, when their Sons and Fathers being alive, they were only puniſhed with the deſtruction of their walls and houſes: They had now no Fleet, to which as before they might repair, nor had they any Army, by whoſe valour being preſerved, they might build greater walls. In this manner lamenting the condition of their City, their Enemies came upon them, and at once did inviron them with an Army, and beſieged them with hunger: They knew, that not many of their old forces remained; and they provided that no new ſhould be brought in: with which growing miſeries the *Athenians* being diſcouraged, after a long famin

min attended with a great mortality, they deſired peace: And a long debate there was amongſt the *Lacedemonians* and their Aſſociates, Whether it were expedient that it ſhould be vouchſafed them or not. When many were of judgement that the very name of the *Athenians* was to be extinguiſhed, and the City utterly to be deſtroyed with fire; the *Lacedemonians* denying that of the two eyes of *Greece*, one of them was to be plucked out, did promiſe peace unto them, if they would pull down their walls towards *Pyræum*, and ſurrender the ſhips unto them which were left, and withal, receive thirty of their Delegates to govern their Common-wealth. The City being delivered upon theſe conditions, the *Lacedemonians* did commit unto *Lyſander* the charge of it.

This year was remarkable for the beſieging and taking of *Athens*, and for the death of *Darius* King of the *Perſians*, and for the baniſhment of *Dyonyſius* the great Tyrant in *Sicily*. The State of *Athens* being altered, the condition of the Citizens was changed with it: Thirty Rulers were ſet over the Common-wealth, who became all Tyrants. For at their entrance into their Government, they did take unto themſelves a Guard of three hundred men, there ſcarce remaining ſo many Citizens by reaſon of ſo many overthrows; and as if this number were too little to ſecure the City, it received a Garriſon of ſeven hundred Souldiers of the *Lacedemonians*; after this, they began the ſlaughter of the Citizens with a deſign upon *Alcibiades*, leſt he ſhould invade the Common-wealth again under a pretence to deliver it. When they found that he was fled to *Artaxerxes* the King of the *Perſians*, they ſent in full ſpeed to intercept him in the way, and having found where he was, when they could not openly put him to death, they burned him alive in the chamber where he ſlept. The Tyrants being delivered from this fear of their Revenger, did fill the wretched Reliques of the City with ſlaughters and rapines; which cruelty when they found it did diſpleaſe *Theramenes*, who was one of their numbers, they did put him

him to death to be a terror to the reſt: whereupon they fled all out of the City, and *Greece* was filled with the *Athenian* Exiles; which being all the ſecurity they had, that alſo was taken from theſe miſerable men: for by an Edict of the *Lacedemonians*, the Cities were prohibited to receive the baniſhed; on this, they all conveyed themſelves to *Argos* and *Thebes*; where they not only lived in baniſhment, but entertained ſome thriving hopes to be reſtored to their Country, Amongſt the number of the baniſhed, there was one *Thraſibulus*, a man of great vigour both in body and in mind, and of noble Parentage, who propounding to himſelf, that ſomething, although with danger, ought to be undertaken for the publick ſafety, having drawn the baniſhed men together, he ſeized upon *Phyle* a Caſtle on the Borders of *Athens*; neither was the favour and aſſiſtance of ſome other of the Cities wanting, who had in compaſſion the extremity of their ſad condition: Therefore *Hiſmenias* the Prince of the *Thebans* did aſſiſt them with private, although he could not with publick helps: And *Lyſias* the *Syracuſian* Orator, being alſo a baniſhed man, did ſend at his own charge five hundred Souldiers to aſſiſt them in this recovery of the Countrey, of the common Eloquence. The encounter was ſharp, the *Athenians* exerciſing all their courage for the recovery of their own Country, and the *Lacedemonians* fighting more ſecurely for the poſſeſſions which belong'd to others; the Tyrants at laſt were overcome, who flying into the City, having in revenge filled it with ſlaughter, they did alſo diſpoil it of Armes; and ſuſpecting all the *Athenians* to be guilty of treache[illegible], they commanded them to depart out of the City. [illegible] to live in the ruines of the Suburbs, which [illegible] pulled down, and in the mean time they defen[illegible] themſelves with forrain Souldiers. After this, th[illegible] attempted to corrupt *Thraſibulus*, and to promiſe [illegible] ſome ſhare in the Government, which he refuſing to ac[illegible]pt, they deſired aid of the *Lacedemonians*, which be[illegible] ſent unto them, they renewed the encounter, in whi[illegible] *Critias*

and *Hippomachus* two of the moſt cruel of all the Tyrants were killed; the others being overcome, when their Army (which for the greateſt part conſiſted of the *Athenians*) did fly away, *Thraſibulus* with a loud voyce did cry out unto them, and demanded, What made them to fly from the Conqueror, whom they ought rather to aſſiſt as the Defender of their common liberty? He told them that his Army was compoſed of their own Citizens, and not of Enemies; neither did he take up Arms to force any thing from them, but to reſtore unto them what they had loſt; he made War, he ſaid, on the thirty Tyrants, and not on the City of *Athens*; he did admoniſh them that they were all of one bloud, of one Law, of one Religion, and of one *Militia*, through the courſe of ſo many Wars: He did implore them to have compaſſion on their baniſhed Citizens; and though they themſelves would be patient ſlaves, yet they ſhould reſtore their Country unto them, that they might receive their liberty. With theſe words he ſo prevailed upon them, that the Army being returned into the City, they commanded the Tyrants to remove to *Eleuſina*, ten being ſubſtituted who ſhould govern the Commonwealth: who being nothing terrified with the example of the former Tyrants, did tread in the ſame paths of cruelty.

While theſe things were thus managed at *Athens*, it was informed at *Lacedemon*, that the *Athenians* had taken Arms again; whereupon *Pauſanias* their King was ſent to ſuppreſs them, who being touched with compaſſion, did reſtore the baniſhed Citizens to their City, and commanded the ten Tyrants to abandon the City, and to get their companions to *Eleuſina*. Peace being made, not many days after, the Tyrants on a ſudden, reſenting with indignation, that the baniſhed were reſtored, and that they were condemned to baniſhment, as if the liberty of the Citizens were their ſlavery, they did make a new War upon the *Athenians*: But a Treaty being had, as if they were to receive again their Domination (being in the way by policy intercepted) they were

all

all put to death, and made the ſacrifices of the publick peace. The people whom before they commanded to live about the ruines of the remoteſt walls, were called back into the City; and the City, diſperſed into many members, was reduced again into one body; and, that no diſſention ſhould ariſe concerning any thing committed in the time of War, they all did oblige themſelves by oath, that there ſhould be an oblivion of all former differences. In the mean time the *Thebans* and *Corinthians* did ſend Ambaſſadours to *Sparta*, to demand their proportion in the ſpoyls of the common War and danger: which being denyed, they did not openly declare a War againſt the *Lacedemonians*, but with ſilence did conceive ſo great an indignation, that all might underſtand that a War was deſigned. Much about that time, *Darius* the King of the *Perſians* dyed, leaving behind him two Sons, *Artaxerxes* and *Cyrus*. His Kingdom he bequeathed to *Artaxerxes*, and to *Cyrus*, the Cities of which he was before Lieutenant: This Legacy of the Father, did ſeem to *Cyrus* to be unequal; he therefore privily prepared War againſt his Brother, which when it was told to *Artaxerxes*, he ſent for his Brother; who pretending innocency, did come unto him, and was by him bound with chains of gold; and had been put to death, if his Mother had not commanded him to the contrary. *Cyrus* being diſmiſſed, did now begin to make War againſt his Brother, not covertly, but openly, not diſſemblingly, but profeſſedly, and from all places did draw Auxiliaries to him. The *Lacedemonians* being mindful of the aſſiſtance he ſent them in their War againſt the *Athenians*, did decree to ſend help unto him, but in ſuch a way, as if they did not take notice againſt whom the War was made; that, if the occaſion ſo required, they might procure unto themſelves the favour of *Cyrus*: and if *Artaxerxes* had overcome, they might hope for his Patronage and his pardon, becauſe they determined nothing openly againſt him. But in the encounter, the chance of the fight having brought both Brothers directly oppoſite one againſt another, *Artaxerxes* was firſt wounded by his

his Brother, but was delivered from further danger by the ſwiftneſs of his horſe); *Cyrus* being overpowred by the Kings Life-guard, was ſlain out-right. *Artaxerexes* being Conquerour, enjoyed the Army, and the ſpoils of his Brothers War. In that Battel *Cyrus* had ten thouſand *Greeks* that came to his aſſiſtance, who in that part of the field where they ſtood did overcome, and after the death of *Cyrus*, could neither be conquered by the power of ſo great an Army, nor yet be ſurpriſed by treachery, but returning in ſo great a March, through ſo many unconquered Nations, and barbarous people, they with fine valour did ſecure themſelves, even unto the Confines of their own Country.

The Sixth Book of *JUSTIN.*

THe *Lacedemonians*, after the common condition of men, who the more they have, the more they do deſire, being not content that their ſtrength was doubled by the acceſs of the *Athenian* power, did begin to affect the Government of all *Aſia*; The greateſt part whereof being under the command of the King of the *Perſians*, *Dercillides* who was choſen General for that War, when he found that he was to fight againſt two of the Lieutenants of *Artaxerxes*, *Pharnabaſus* and *Tiſſaſernes*, who were attended with the powers of formidable Nations, he reſolved to make a peace with one of them. *Tiſſaſernes* ſeemed moſt fit for his deſign, being more remarkable for his induſtry, and more powerful by the Souldiers of the late King *Cyrus*, who being treated with, and conditions being agreed upon betwixt them, he was diſmiſſed; whereupon he was accuſed by *Pharnabaſus* before the King, that he repulſed not the *Lacedemonians* who had invaded *Aſia*, but

but maintained them at the King's charge, and contracted with them for money to delay the Wars, as if all the loſs of the Empire ſhould not be put upon one ſcore. He alledged it to be an unworthy thing, that the War ſhould be bought, and not carried on with reſolution, and that the Enemy ſhould be removed with mony, and not with Arms: *Tiſſaphernes* being eſtranged from the King by theſe complaints, *Pharnabaſus* did perſwade him, for the managing of the Wars at Sea, to ſubſtitute *Conon* the *Athenian*, Admiral in his place; who, his Country being loſt by War, did lead a baniſhed life in *Cyprus*; for the *Athenians*, although they were broken in their fortunes, had yet ſome ſtrength at Sea; and if one were to be choſen, he alledged that they could not find amongſt them all an abler man. Having received five hundred Talents, he was commanded to make *Conon* Admiral of the Fleet: This being known at *Lacedemon*, they by their Ambaſſadours did deſire aid of the King of *Ægypt*, and that they might have *Hercimones*. The King, for the carrying on of the War at Sea, did ſend them one hundred ſhips, and ſix hundred thouſand meaſures of corn; and very great aid was alſo ſent unto them from the reſt of their Aſſociates: But a worthy Commander was wanting to ſo great an Army, and againſt ſo great a Captain, Therefore their Aſſociates deſiring *Ageſilaus*, King of the *Lacedemonians*, to lead forth their Armies; it was a long time debated, whether they ſhould make him their General or no, by reaſon of the anſwer of the Oracle of *Delphos*, which denounced a period to their Government, when the royal Command ſhould halt: for *Ageſilaus* was lame of his feet. But at laſt reſolving, that it were ſafer that the King, than the Kingdom ſhould halt; they ſent *Ageſilaus* with a formidable Army into *Aſia*: Two ſuch Captains as theſe to command in this war, could not eaſily be matched again; for they were equal in age, valour, counſel, providence, and in the glory of their atchievement: and when fortune gave them a parity in all things, yet ſhe preſerved them unconquered by one another. Great was the preparation

arpation of both, for the War; great were the acts which they performed: But a ſedition of the Souldiers (whom the former Lieutenants of the King had defrauded of their pay) diſturbed *Conon*; the Souldiers demanding their Arrears the more roundly, becauſe knowing their duties in the War, ſhould be the harder under ſo great a Captain. *Conon* having a long time wearied the King in vain with Letters, did at the laſt repair in his own perſon to him; but being denyed either to ſee him, or to ſpeak with him, becauſe he would not proſtrate himſelf unto him after the cuſtom of the *Perſians*, he treated with him by Meſſengers, and complained, that the Wars of the moſt mighty King did ſuffer through indigence; and having an Army equal to his Enemies, he was overcome by the want of money, in which he did exceed them, and was found inferiour in that part of ſtrength, in which he was far ſuperiour. He deſired that the monies for the War might be intruſted into his hand, it being dangerous that it ſhould be committed unto many: The moneys being received, he returned to the Navie, and made no delay in the proſecution of the War. He acted many things valiantly, and many things happily; he plundred the Fields, he ſacked the Cities of his Enemies, and, as a Tempeſt, did beat down all before him. With which proceedings, the *Lacedemonians* being affrighted, did determine to call back *Ageſilaus* out of *Aſia* for the defence of his own Country. In the mean time, *Lyſander* being left by *Ageſilaus* to command the Forces at home in his abſence, being reſolved to try the fortune of the War by battel, did with great care and induſtry provide a mighty Navie, and *Conon* being ready to joyn in battel with the Enemy, did with great judgment aſſign unto every ſhip its ſtation, and the emulation of the Souldiers was no leſs than of the Captains; for *Conon* the Admiral did not ſo much labour for the *Perſians*, as for his Country; and, as in their afflicted eſtate he was heretofore the Author of their loſs, ſo he would now be the Author of their power reſtored, and receive that Coun-

try;

try by conquering, which he had loſt by being conquered: which would be ſo much the more glorious; in that he fought not with the forces of the *Athenians*, but of another Nation, and fighting at the charge and danger of the King of *Perſia*, he ſhould overcome for the advantage of his own Country, and gain true renown by other arts than the former Generals of *Athens* had purchaſed; for, they defended their Country by overcoming the *Perſians*, he, by making the *Perſians* Conquerours, ſhould reſtore his Countrey being loſt. On the other ſide, *Lyſander*, beſides his conjunction with *Ageſilaus*, was alſo an emulator of his vertues, and did contend that he might not fall ſhort of him in his atchievements, and the ſplendor of his glory, neither, in the moment of an hour, by his overſight, ſubvert the State, gained by ſo many battels, and continued for ſo many Ages. The ſame was the care of the Souldiers, and of all the Commanders, whom a deeper impreſſion did poſſeſs, not ſo much that they ſhould only loſe the great riches they had obtained, as that the *Athenians* ſhould again recover them: But by how much the fight was the more perilous, the Victory of *Conon* was by ſo much more glorious. The *Lacedemonians* being overcome, the Garriſons of the Enemies were drawn away from *Athens*, and the people, being reſtored to their ancient dignity, were delivered from their bondage, and many Cities were reduced: This was the beginning to the *Athenians* of reaſſuming their power, and to the *Lacedemonians* of ending theirs; who, as if they had loſt their valour with their Dominions, did begin to be deſpiſed by their next neighbours: Firſt of all the *Thebans*, the *Athenians* helping them, did make War upon them; which City out of the infinite advantages by the vertue of their General *Epaminondas*, was raiſed up to be the Commandreſs of all *Greece*: The fight was by Land; in which the fortune of the *Lacedemonians* was the ſame, as it was againſt *Conon* at Sea: In that battel *Lyſander* was ſlain, who was General before againſt the *Athenians*, when they were overcome by the *Lacedemonians*: *Pauſanias* alſo, another Captain of the *Lacedemonians*,

cedemonians, being accuſed of treachery, did betake himſelf to baniſhment. The *Thebans* having obtained the victory, did advance with all their Army to the City of the *Lacedemonians*, thinking ſuddenly to become Maſters of it, becauſe they were abandoned of all their Aſſociates: Which the *Lacedemonians* fearing, they ſent for *Ageſilaus* their King out of *Aſia*, who did there gallant ſervice for the defence of his own Country; for *Lyſander* being ſlain, they had confidence in no other Commander; and becauſe it was long before he came, with an Army ſuddenly muſtered they adventured of themſelves to fight with their Enemies: but being conquered not long before, they had neither ſtrength nor courage to oppoſe their Conquerours; therefore at their firſt Encounter they were overthrown; but *Ageſilaus* came opportunely to their reſcue; and, the fight being renewed, he with his freſh Souldiers being all hardened to the ſervices of the War, did with an eaſie violence pluck the Victory from his Enemies; but he received a dangerous wound himſelf: which being underſtood, the *Athenians* fearing leſt, the *Lacedemonians* being Conquerours, they ſhould be reduced into their ancient condition of ſervitude, did levy a new Army, and ſent it to the ayd of the *Bœotians*, under the command of *Iphirates* a Gentleman of not above 20 years of age, but of a vaſt expectation: The vertue of this young man was admirable, for amongſt ſo many, and ſo great Captains, the *Athenians*, had never any General before, of greater hope or forwardneſs; in whom there were not only all the Arts belonging to a Commander, but to an Orator alſo. *Conon* having underſtood of the return of *Ageſilaus*, did draw back out of *Aſia* to ſpoil the Country of the *Lacedemonians*, who, the fear of the War growing round about them, were brought almoſt to the bottom of deſpair. Having plundered the Country of his Enemies, he marched to *Athens*, where he was entertain'd with great joy of all the Citizens; but he himſelf was more poſſeſſed with grief to ſee the City burned, and pulled down by the *Lacedemonians*, than he was with joy to ſee it reſtored

red to its freedom: Therefore what places were burned he repaired, and what places were pulled down, he re-edified out of the profit of the booty, & of the Army of the *Perſians*: This was the fate of *Athens*, that, being heretofore burn'd by the *Perſians*, it was builded up again with their ſpoils; and being now deſtroyed by the *Lacedemonians*, it was reſtored again with that treaſure which was taken from them; and, the condition of the War being changed, they had now thoſe for their Aſſociates, who were then their Enemies; and they were now their Enemies, to whom they were then united in the neareſt obligations of ſociety. Whiles theſe things were thus managed, *Artaxerxes* King of the *Perſians* ſent Ambaſſadours into *Greece*, by whom he commanded all to lay down their Arms, and whoſoever ſhould refuſe ſo to do, he would eſteem them for his Enemies. He reſtored liberty, and all that belonged to them to the Cities: which he did not, to give redreſs thereby to the labours and the Wars of *Greece*, occaſioned by the growing hatred of the Citizens, but that he himſelf being wholly imployed in the *Egyptian* War, his Armies by reaſon of the Auxilaries ſent to the *Lacedemonians*, ſhould not any longer be detained in *Greece*: The *Grecians* being wearied with many Wars, did readily obey him.

This year was remarkable, not only that a ſudden peace was made over all *Greece*, but that at the ſame time alſo the City of *Rome* was taken by the *Gauls*. But the *Lacedemonians* being ſecure, and having treacherouſly obſerved the abſence of the *Arcadians*, did lay a vigorous ſiege unto their Caſtle, and having taken it, they did put a Garriſon into it. The *Arcadians* therefore, with a powerful Army, taking the *Thebans* unto their aid, were reſolved to regain what they loſt by War: In the fight, *Archidamus* the General of the *Lacedemonians* was wounded; who when he beheld the deſtruction of his men, demanded by a Herald the bodys of the dead to give them burial: For amongſt the *Grecians*, this was a ſign of a victory acknowledged; with which confeſſion the *Thebans* being contented, they ſounded a retreat. Some few days,

days after, neither of them exercising hostility against each other, when, as it were by a silent consent, there was a truce, the *Lacedemonians* being engaged in another War, the *Thebans* under the command of *Epaminondas*, entertained a sudden hope to become Masters of their City; therefore in the beginning of the night, in a silent march, they did advance to *Lacedemon*: but they could not take the Citizens unprepared; for the old men, and the other inconsiderable persons (the approach of their Enemies being discovered) did meet them in Arms at their very entrance into their Gates; and not above one hundred men, and those disabled too by their age, did enter into a Fight against fifteen thousand Souldiers; so much strength and courage the sight of their City, and of their household-gods did administer, who infused into them greater spirits, as much by their presence as their remembrance; for when they saw, for whom, and amongst whom they stood, they were all of a resolution either to overcome, or to die; a few old men undertook the whole brunt of the Battel, unto whom (before, that day appeared) not all the youth and Army of their Enemies could be equal: In this Fight, two Captains of the Enemies were slain. In the mean time, when the coming of *Agesilaus* was reported, the *Thebans* retreated, and, some few hours after, the Battel again began; for the youth of the *Lacedemonians* being inflamed with the courage and glory of their old men, could not be kept back, but would throw themselves upon their Enemies; howsoever the *Thebans* had the Victory, and *Epaminondas* performing the duty not only of a General, but of a resolute and couragious Souldier, was grievously wounded. Which being understood, the *Thebans* through the excess of grief were possessed with fear; and the *Lacedemonians* through the excess of joy with a kind of transportation, and so, as it were with a consent on both sides, they departed from the Battel. Some few days afterwards, *Epaminondas* deceased, with whom the whole strength of that Common-wealth died also; for as, if you break or blunt the edge of any weapon,

you

you take from the reſidue of the ſteel the power to hurt; ſo this Captain, who was the edge of their courage, being taken away, the whole ſtrength and vigor of that *Theban* Common-wealth was immediatly rebated; inſomuch that they did not ſeem only to loſe him, but to have all periſhed with him: for before this Captain, they did never manage any memorable War; and were famous afterwards, not for their virtues, but their overthrows, ſo apparent it was that the glory of his City was born, and died with him. It is hard to ſay, whether he was a better man or a better Captain; for he ſought the Government not for himſelf, but for his Countrey, and was ſo careleſs of money, that he had not wherewith to defray the charges of his own Funeral: moreover, he was no more covetous of glory, than of money; for the Commands were all thrown upon him, refuſing and drawing back from them; and he ſo deported himſelf in his places of honour, that he ſeemed not to receive, but to give an Ornament to the Dignity it ſelf; So great was his knowledge in Letters and Philoſophy, that it may ſeem wonderful how that excellent experience in the affairs of War, ſhould arrive unto a man born amongſt the Arts; neither did the manner of his death differ from the Inſtitutions of his life; for being brought half dead into his Tent, he collecting his voyce and ſpirits, demanded only, if his Enemy had taken his Buckler from him when he fell, which when he underſtood was preſerved, he deſired to ſee it, and it being brought unto him, he kiſſed it as the companion of his labours, and his glory. He again demanded, Who had obtained the Victory? When it was anſwered, The *Thebans*; he replied, It was well; and ſo gratulating his Countrey, he did give up his laſt breath. In his grave, the virtues not only of the *Thebans* but of the *Athenians* alſo was buried; for he being taken away, whom they were accuſtomed to emulate, they did degenerate into ſloth; and laid forth the publick Revenues, not as before, on Fleets and Armies, but on the celebration of Feſtival-days, and on the ſetting forth of Plays; and viſiting the Scene oftner than the Camp,

Camp, they only frequented the Theaters, famous with Poets and Actors, praiſing their Poets and their Orators, more than their Captains; by which means it came to paſs, that in theſe leiſures of the *Grecians*, the name of the *Macedons*, but ignoble and obſcure before, did riſe into glory; and that *Philip* bred up in the vertues and Inſtitutions of *Epaminondas* and *Pelopidas* (being three years as an Hoſtage at *Thebes*) did impoſe the Kingdom of *Macedonia* on the necks of *Greece*, and *Aſia*, as the yoak of their ſervitude.

The Seventh Book of *JUSTIN*.

Macedonia was heretofore called *Æmathia*, after the name of their King *Emathon*, the firſt experiments of whoſe virtue were extant in thoſe places. Their beginnings were but ſmall, and their bounds but narrow, the people were called *Pelaſgi*, and the Country *Bœotia*. But afterwards by the proweſs of their Kings, and the induſtry of their Nation, having firſt ſubdued their borderers, and, after them, other People, and Nations, they extended their Empire to the fartheſt bounds of the Orient. *Telegonus* the Father of *Aſtriopæus* (whoſe name we have received amongſt the moſt famous Commanders in the *Trojan* War) was ſaid to reign in the Country of *Pæonia*, which now is a part of *Macedonia*; On the other ſide in *Europe*, *Europus* by name did ſway the regal Scepter. But *Caranus* with a vaſt multitude of the *Grecians*, being commanded by the Oracle to look out a ſeat for them in *Macedonia*, when he came into *Æmathia*, he unexpectedly poſſeſſed himſelf of the City of *Ediſſa*; the Inhabitants not preceiving it by reaſon of a tempeſt, and a great miſt that did attend it. In this expedition, he followed the conduct of a flock of Goats, who fled towards the Town from

from the violence of the tempeſt, and calling the Oracle into his memory, by which he was commanded to ſeek out a place to Rule in, the Goats being his leaders; he made that City the ſeat of his Kingdom, and whitherſoever afterwards he advanced, he religiouſly obſerved to have the ſame Goats before his Enſigns, to be the Leaders on in his enterpriſe, who were the Authours of his Kingdom; In the memory of ſo great a Benefit, he called the City *Ediſſa Ægæa*; and the people, *Ægæades*.

After this, *Midas* being forced away (for he alſo poſſeſſed a part of *Macedonia*) and ſome other Kings with him, he alone ſucceeded into the place of them all, and having united the Nations into one, he brought the ſeveral people of *Macedonia* into one body, and the Kingdom increaſing, he made the foundation ſtrong with an intent to raiſe it higher. After him *Perdiccas* reigned, whoſe life was famous, and his laſt words at his death were as memorable as the precepts of the *Delphian* Oracle; for, full of age, and dying, he ſhewed to his Son *Argæus*, the place where he would be buried, and commanded that not only his own Body, but that the bodies of all who ſucceeded him in his Kingdom ſhould be interred in the ſame place, preſaging that if the Reliques of his Succeſſors ſhould be buried there, the Kingdom ſhould perpetually continue in that Family; And it is ſuperſtitiouſly believed that the iſſue failed in *Alexander*, becauſe he changed that place of Sepulchre.

Argæus having governed the Kingdom moderately, and with the love of the people did leave *Philip* his Succeſſor, who being taken away by an untimely death, did make *Europus* a little Child his Heir.

At this time the *Macedonians* had daily Wars with the *Thracians* and *Illyrians*, by whoſe Arms being hardned as with a daily exerciſe, they became a terrour to their Neighbours by the glory of their atchievements. The *Illyrians*, contemning the Infancy of their King did make War upon the *Macedons*, who being overcome in the Battel,

Battel, the little Infant their King was brought forth in his Cradle, and placed in the front of their Army, whereupon they renewed the encounter with greater violence; for they conceived they were beaten before, bacauſe in the Fight they had not with them the auſpicious preſence of their King, and ſhould now overcome, becauſe, out of a ſuperſtition, they were poſſeſſed with a confidence that they ſhould be Conquerours; the compaſſion alſo on their Infant-Prince did leave an impreſſion on them, whom if they were overcome, they ſhould make of a King, a Captive. The Battels therefore being joyned, with a great ſlaughter they overthrew the *Illyrians*, and made it apparent to their Enemies, that in the former encounter the *Macedons* wanted not courage but a King. *Amyntas* ſucceeded him, famous by his own virtue, but more renowned by the Excellent endowments of *Alexander* his Son, in whoſe nature the Ornaments of all virtues were ſo extant, that in the various exerciſe of ſports, he contended at the Olympian Games. In the mean time *Darius* King of the *Perſians* being routed, and making haſte out of *Scythia* in a diſhonorable flight, leſt he ſhould grow every where contemptible by his loſs, did ſend *Megabazus* with a part of his Army to ſubdue *Thrace* and the other Kingdoms adjacent to it, in which number was *Macedonia*, a place then accounted ſo poor, that it was hardly worth the looking after.

In obedience to the Kings command, *Megabazus* not long after ſent Ambaſſadours to *Amyntas* King of the *Macedons*, demanding that pledges might be given to him as an earneſt of the peace to come: The Amdaſſadours being bountifully entertained, in the height of the banquet, and of Wine, required of *Amyntas* that to the magnificence of the Feaſt, they would add the priviledges of Familiarity, and ſend for their Sons, their wives, and daughters, which amongſt the *Perſians* is the pledge and aſſurance of entertaiment: Who when they came, the *Perſians* courting the Ladies with too petulant a wantonneſs, *Alexander* the Son of *Amyntas* deſired his Father in reſpect of his age and gravity, that he would

would be pleaſed to depart from the Feaſt, promiſing that he would temper the jeſts and frolicks of his Gueſts. His Father being gone, he not long after, called all the women from the Banquet, in a pretence to dreſs them finer, and to return them more acceptable to the *Perſians*: In their places, he brings in young men diſguiſed in the apparel of Ladies, and commands them to chaſtiſe the wantonneſs of the Ambaſſadours with the ſwords which they carried under their garments. And thus all of them being ſlain, *Megabazus* being ignorant of the event, and ſeeing they returned not, did command *Bubaris* thither with a part of his Army only, as into a poor and eaſie War, ſcorning to go himſelf, leſt he ſhould be diſhonoured to make War in his own perſon with ſo contemptible a Nation. But *Bubaris* before the War, being inflamed with the love of the daughter of *Amyntas*, inſtead of making Wars, did make a Marriage; and all hoſtility being laid aſide, he entred into the obligations of affinity. After the departure of *Bubaris* from *Macedonia*, *Amyntas* the King deceaſed, to whoſe Son and Succeſſour, *Alexander* by name, the conſanguinity with *Bubaris* not only procured peace in the time of *Darius*, but confirmed *Xerxes* to him; inſomuch that he endued him with the command of the whole Countrey, between the *Hills* of *Olympus* and *Hæmus*, when like a Tempeſt he invaded *Greece*. But *Amyntas* increaſed his Kingdom as well by his own valour as by the liberality of the *Perſians*. By order of ſucceſſion, the Kingdom of *Macedonia* came afterwards to *Amyntas*, the Son of his Brother *Menelaus*; he alſo was famous for his induſtry, and accompliſhed with all Royal vertues: He begat three Sons on his firſt Wife *Euridice*; *Alexander*, *Perdiccas*, and *Philip* the Father of *Alexander* the Great, and a Daughter called *Euryone*; and on his ſecond Wife *Cygæa*, *Archelaus*, *Aridæus*, and *Menelaus*: He made great War, Firſt with the *Olynthians*, and afterwards with the *Illyrians*; and had loſt his life by the Treaſon of his Wife *Eurydice*; who, contracting a marriage with her Son in-law, had undertaken to kill her Husband, and to deliver the Kingdom

dom unto her Adulterer, which had taken effect) if her daughter had not betrayed the looſneſs of the Mother, and the counſels of her wickedneſs. The old man deliver'd from ſo many dangers, deceaſed; the Kingdom being left to *Alexander* the eldeſt of his Sons.

Alexander in the beginning of his reign bought his peace of the *Illyrians*; a ſum of moneys being agreed upon, and his Brother *Philip* was given them as a pledge; In proceſs of time, he made peace with the *Thebans*, having given the ſame pledge unto them, which conduced much to the growing fortunes of *Philip*, by the advantage of his education; for being three years a pledge at *Thebes*, he received the firſt rudiments of his youth in a City of ancient ſeverity, and in the houſe of *Epaminondas* who was as great a Philoſopher, as a General. Not long after, *Alexander* being aſſaulted by the Treaſon of his Mother *Eurydice*, was ſlain. His Father had pardoned her before, being guilty of contriving his death, in relation to the children he had by her, not thinking ſhe would prove as pernicious unto them as to himſelf. His Brother *Perdiccas* did alſo loſe his life, being killed by the Treaſonable plotting of his Mother: A moſt unworthy thing it was, that the children ſhould be deprived of their lives by their Mother for her luſt, the conſideration of whom had before protected her from the puniſhment due unto her for her wickedneſs. This murther of *Perdiccas* ſeemed the more grievous, becauſe the little Son, whom he left, could not prevail upon her cruelty to take compaſſion on him. *Philip* a long time did deport himſelf, not as a King, but as a Guardian to the infant. But when great Wars did threaten the Kingdom, and that the help would be too late in the expectation of the Infant, he took upon him the Government of the Kingdom, being compell'd unto it by the people. In the beginning of his Reign, the hopes were great that were conceived of him, both for his wit, which promiſed him to prove a great man, and for the ancient fates of *Macedon*, which ſang, That one of the Sons of *Amyntas* being King, the ſtate of that Kingdom ſhould be moſt

moſt flouriſhing; And this was the man who was preſerved from the wickedneſs of his Mother, to make good the hopes of the people, and to juſtify the Oracle When, on the one ſide, the moſt unworthy murder of his Brothers; and, on the other ſide, the multitude of his Enemies, the fear of new treacheries, the want occaſioned by the continual Wars, and the Kingdom exhauſted of Souldiers did much diſtract him, and the Wars of many Nations from ſeveral places did at once conſpire to oppreſs *Macedonia*; (becauſe he could not anſwer them all at once) he thought it expedient to diſpenſe with ſome, for a while. He therefore upon an agreement did compound for a peace with ſome; others he overcame with eaſie aſſaults, by the conqueſt of whom he confirmed the doubtful minds of his Souldiers, and took from himſelf the contempt of his Enemies. His firſt War was with the *Athenians*, who being overcome by an Ambuſcado, he without ranſom (for fear of a greater War) did permit them all to go ſafe away, when it lay in his power to have put them all to the Sword: The War being afterwards carryed againſt the *Illyrians*, he ſlew many thouſands of his Enemies: Afterwards, he took the famous City of *Lariſſa*, from whence he unexpectedly advanced againſt the *Theſſalians*, not for the deſire of prey, but that he might add to his Army the ſtrength of the *Theſſalian* Cavalry, by which means (the body of their Horſe being joyn'd to his Foot) he made his Army invincible. The event of theſe things anſwering his expectation with ſucceſs, he took to Wife *Olympias*, the Daughter of *Neoptolemus* King of the *Moloſſians*; her Brother's Son *Arymbas*, who was her overſeer, and was then King of the *Moloſſians*, did make the marriage, having himſelf married *Troas* the Siſter of *Olympias*, which was the cauſe of his deſtruction, and of the manifold calamities which afterwards fell upon him. For whiles he hoped to make ſome additions to his Kingdom by the affinity of *Philip*, he was depriv'd by Him of his own Kingdom, and grew old in baniſhment. [illegible]

things being thus paſſed, *Philip* being not contented only to remove the Wars, did now provoke and challenge other Nations of his own accord. As he was beſieging *Methona*, an arrow from the walls, as he was riding not far from them, did put out his right eye; for all which wound, he became not the ſlower in the proſecution of the War, nor was he made more angry by it, againſt his Enemies, who ſome days afterwards having ſupplicated for peace, he did grant it to them, and was not only moderate, but alſo merciful unto the Conquered.

The Eighth Book of *JUSTIN*.

WHiles the Cities of *Greece* ſought every one to enjoy, they all of them loſt, the Soveraignty of *Greece*; for reſtleſly running into mutual deſtruction they periſhed, being overcome of one another: and never until they were oppreſſed, did they find what every one did loſe; For, *Philip* lying in wait in *Macedonia* (as in a watch-Tower) for the liberties of them all, whiles he did foment their diviſions by ſending aid to the weaker parties, he made both the Conquerours and Conquered to undergo the yoak of ſervitude. The *Thebans* were the cauſe and the beginning of this calamity, who when they were maſters of all, and carried their good fortune with too impotent a ſpirit, they did publickly before a general Council at *Greece* accuſe the *Lacedemonians* and *Phocenſians*, as if they had endured too ſmall puniſhments for the ſlaughters and the rapines which they committed: it was laid to the charge of the *Lacedemonians*, that they had ſeized upon the Tower of *Thebes* in the time of truce, and to the *Phocenſians* that they had plundered *Bœotia*, as if in the licentiouſneſs of Arms, and War, there were a place left for the Execution of the Laws: When the judg-

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ment was carried according to the pleaſure of the Conquerours, they were condemned in a greater ſum of money than they were able to pay. Therefore the *Phocenſians* when they were deprived of their wives and children, and poſſeſſions, in a deſperate condition (*Philomelus* being their Captain) they ſeized upon the Temple of *Apollo* at *Delphos*, and being angry with men, they would be revenged on the god; Being made rich with the Gold and Silver which there they found, they made War upon the *Thebans* with a mercenary Army; and though all abhorred this act of the *Phocenſians*, by reaſon of the ſacriledge, yet the *Thebans* contracted more envy by it, by whom they were enforced to this neceſſity; therefore both the *Lacedemonians*, and *Athenians* ſent aid unto them. In the firſt encounter, *Philomelus* became maſter of the Camp and Tents of the *Thebans*; but in the ſecond Battel he fell firſt of all, fighting in the front and amongſt the deepeſt files of his Enemies, and with the forfeit of his impious blood he did anſwer for the crime of his ſacriledge. *Onomarchus* was made, Captain in his place, againſt whom the *Thebans* and *Theſſalians* choſe not a Captain of their own Citizens, for fear of his domineering, if he ſhould prove a Conquerour, but elected *Philip* King of the *Macedonians* to be their General; and of their own accord they did fall into that uſurping domination in another Commander which they feared in their own, *Philip* therefore, as if he was rather a revenger of the Sacriledge, than of the *Thebans*, commanded all his Souldiers to wear wreaths of bays on their brows; and thus, as if the god was his conduct, he advanced to the Battel. The *Phocenſians* ſeeing the Enſigns of the god, being affrighted with the conſciouſneſs of their offence, throwing down their Arms, did fly away, and with their own ſlaughter did expiate the violation of Religion. It is incredible, what glory this atchievment brought to *Philip* amongſt all Nations. Him they extoll'd as the vindicator of Sacriledge, the Revenger of Religion, which the world with all its power was obliged to keep undefiled; the only man who was thought worthy to exact a Piacle for the ſin committed to plunder the god. He next

unto the gods was eſteemed, by whom the majeſty of the gods was vindicated: But the *Athenians*, the event of the War being underſtood, did ſeize upon the ſtreits at *Thermopylæ* to keep *Philip* from *Greece*, as they did heretofore the *Perſians*, but not with the ſame courage, nor the ſame cauſe; for then, they fought for the liberty of *Greece*, now for publick Sacriledge; then, to vindicate the Temples from the violent prophanation of the Enemies, now to defend the violent Prophaners, againſt the Vindicators of them, and they deported themſelves as defenders of that wickedneſs, in which it was a ſhame to be Connivers, being altogether unmindful that in the uncertainty of their affairs they had heretofore repaired to that god as to the Author of their Counſels: and he being their conduct, they had undertook ſo many Wars, and formerly erected ſo many Cities, and obtained ſo great a Soveraignty both by Sea and Land, and managed nothing either publick or private without the majeſty of his divinity. Who would imagine that wits, adorned with all variety of learning, and brought up under ſuch excellent Laws and Inſtitution, ſhould commit ſo horrible an impiety, that after it, they had nothing left, of which they might juſtly accuſe the *Barbarians*? But *Philip* obſerved no more faith himſelf towards his Aſſociates; for fearing, leſt he ſhould be overcome himſelf by his Enemies in the impiety of ſacriledge, in a hoſtile manner he ſeized upon thoſe Cities, of which but immediately before he was Protector; thoſe Cities which fought under his conduct, thoſe Cities which gratulated both him and themſelves for the Victory they had obtained, he in a ſcornful manner ſold not long afterwards; and both the wives and children of them all, he ſpared not the Temples, nor the conſecrated houſes, nor the publick, nor the private goods, whom not long before he had adored: Inſomuch that he ſeemed not to be the Revenger of ſacriledge, but to grant a liberty for ſacriledges. After this, as if he had done admirably well, he marched into *Cappadocia*, where having managed the War

with

with the like perfidiouſneſs, and the neighbouring Kings being taken and ſlain by treachery, he joyned the whole Country of *Cappadocia* to the Kingdom of the *Macedons*: After this, to take away the infamy of envy, with which at that preſent he laboured above other men; he ſent ſeveral perſons through ſeveral Kingdoms and moſt flouriſhing Cities, to plant a belief amongſt them, that King *Philip* had laid up a great bank of mony for the erecting of new walls through their Cities, and for the building of Fanes and Temples; and made Proclamations by Heralds, to the end that Workmen might come in to undertake the building: who when they came to *Macedonia*, being fruſtrated by long delays, they departed home in ſilence, fearing the anger of the King. After this, he invaded the *Olynthians*, who after the ſlaughter of one of his Brothers, did in compaſſion entertain the two other, whom *Philip* reſolved to put to death, pretending they deſired to partake with him in the Kingdom, being the children of his Mother-in-law, for this only cauſe, he utterly deſtroyed this ancient and noble City, and his Brothers being delivered to their deſtined deſtruction, he enjoyed a great booty, together with the deſires of his parricide. After this, as if all things were lawful which he had a mind to do, he ſeized upon the golden Mines in *Theſſaly*, and on the ſilver Mines in *Thrace*, and that he might leave nothing inviolated, he at laſt reſolved to exerciſe Pyracies on the Seas: Theſe things in this manner managed, it came to paſs that the two Brothers of the King of *Thrace* did make choice of him as an Arbitrator of their differences; not out of any contemplation of his juſtice, but both of them fearing leſt by his aſſiſtance he ſhould add more ſtrength, and quite over-ballance the cauſe and power of the other. But *Philip*, (according to the verſatilneſs of his wit) did come with a gallant Army, the two Brothers unſuſpecting it, not as an Arbitrator, but a General, and deprived them both, of the Kingdom by force; not like a Judge, but as a Thief, and a Plunderer. While theſe things were in-

agitation, the *Athenians* ſent Ambaſſadours to him to deſire a peace; who having had audience, he ſent himſelf Ambaſſadours to *Athens* with the conditions of it, and a peace was concluded for the advantage of them both. There came alſo Ambaſſadours from the other Cities of *Greece*, not ſo much for the love of peace, as for the fear of War; for the fire of their rage being not to be extinguiſhed but by blood, the *Theſſalians* and *Bœotians* did deſire that he would vouchſafe to profeſs himſelf to be the General of *Greece* againſt the *Phocenſians*; they being poſſeſſed with ſo great a hatred againſt the *Phocenſians*, that, forgetful of their own ruine, they deſired rather to periſh themſelves, than not to deſtroy them; and to endure the known cruelty of *Philip*, than to pardon their Enemies. The Ambaſſadours of the *Phocenſians* on the other ſide (the *Lacedæmonians* and *Athenians* being joyned with them) did crave that the War might not proceed; this being the third time, that they bought with monies a forbearance of it.

A vile thing it was, and ſhameful to behold, that *Greece* being at that time the Miſtreſs of the world, both in ſtrength and dignity, and always the Conquereſs of Kings and Nations, and at that time the Commandreſs of ſo many Cities, ſhould humble her ſelf at the doors of a ſtranger; and, either craving, or deprecating War, ſhould put all her hopes in the aſſiſtance of another. The Revengers of the world were brought ſo low by their own diſcords, and by civil Wars, that of their own accord they flattered a ſordid party, not long before of their own clientry; and this eſpecially was done by the *Thebans*, and the *Lacedæmonians*, before emulous, which of them both ſhould enjoy the abſolute command of *Greece*, as *Greece* at this preſent would have the command of them. *Philip*, in theſe diſſentions, for the oſtentation of his glory, did ride as it were in triumph, over the tops of ſo many and ſo great Cities, and did deliberate with himſelf, which part was moſt worthy of him. Having given audience in private to the Ambaſſadours on both ſides, to the one ſide he did promiſe the forbearance

of

of the War, having obliged them by an Oath not to divulge his anſwer; unto the others he gave aſſurance, that he ſuddenly and powerfully would aſſiſt them; he commanded both, neither to prepare for War, nor to fear it; and thus with a dubious anſwer both ſides being ſecure, he ſeized upon the ſtreights of *Thermophylæ*. Then the *Phocenſians* finding themſelves circumvented by the treachery of *Philip*, had their recourſe to Arms, but they had not the leiſure to prepare an Army, nor to draw unto them any Auxiliaries: and *Philip* threatned utterly to deſtroy them, if they would not ſurrender themſelves unto him. Therefore, being overcome by neceſſity, they yield up themſelves. But there was no more truſt in his compoſition, than there was in his promiſe, that the War ſhould be forborn; They were therefore every where put to ſlaughter, and violated; the children were pluck'd from their Parents, the Wives from their Husbands, and the Images of the gods were not ſafe, nor left in their own Temples. This was all the miſerable comfort which they enjoyed, that, when *Philip* had defrauded his Aſſociates in the diſtribution of the booty, and ingroſſed it all to himſelf, they could find nothing of their own goods, amongſt their Enemies. Being returned into his Kingdom, he drove Cities and People as Shepherds do their Flocks, ſometimes into their Summer, and ſometimes into their Winter-Paſtures: He tranſlated every place according to his own pleaſure, as he would have them peopled, or left deſolate; lamentable was the face of all things, and [illegible] unto an utter ruine. There was no fear of any inv[illegible] of the Enemy, no hoſtile running up and down of [illegible]ting Conquerors in the ſtreets, no tumult of Arms, no plundering of goods, nor forcing men into Captivity; but a ſilent grief and ſadneſs did poſſeſs them, and a fear, that even the very tears in their eyes ſhould be cenſur'd for delinquency: Their griefs did increaſe in their counterfeiting, and in their concealing of them; ſinking ſo much the deeper, by how much they were the leſs ſeen to expreſs them: Sometimes they revolved in their minds the Sepulchers

of their Anceſtors, ſometimes their old houſhold-gods, ſometimes their own houſes in which they begot their Children, and in which they were begot themſelves: Sometimes they lamented their own misfortune, that they lived to ſee that day; ſometimes the misfortune of their children, that they were not born after it. *Philip* in the mean time did remove ſome of them into the frontier Garriſons, and ſet them before the faces of their Enemies; others he did diſpoſe of into the fartheſt bounds of his Kingdom: Some whom he had taken Priſoners in the War, he reſerved at home to people his Cities; and ſo out of many Countries and Nations he conſtituted one Kingdom and People. The affairs of *Macedonia* being ſet in order, he became Maſter of the *Dardanians*, and other neighbouring places, taken by deceit. Neither did he abſtain from thoſe who were moſt near unto him; for he determined to drive *Arymbas* out of his Kingdom who was King of *Epirus*, and in the neareſt conſanguinity obliged to his wife *Olympias*; and for this purpoſe he ſent for *Alexander* the Brother of his wife *Olympia*, a boy of a ſweet and lovely countenance, to come in his Siſter's Name to *Macedonia*, and with all his art having ſollicited him into the hope of his Father's Kingdom, diſſembling his luſt, he enforced him to grant him the unlawful uſe of his body, thinking that he would be more obſequious to him either through this familiarity of unlawful love, or through the benefit of the Kingdom; therefore when he arrived to the age of 20. years, he took the Kingdom from *Arymbas*, and gave it unto him, being unrighteous in both, for that he obſerved not the rights of conſanguinity in him, from whom he took the Kingdom; and for that he made the other, to whom he gave the Kingdom, to become his Proſtitute, before he made him a King.

THE

The Ninth Book of *JUSTIN.*

WHen *Philip* had advanced into *Greece*, being ſollicited to it by the plundering of a few Cities, and finding by their riches how great was the wealth of them all, he intended to make War upon all *Greece*; and thinking that if he could be Maſter of *Byzantium*, a famous Sea Town, it would much conduce to his affairs, it being a gallant Reſerve both by Sea and Land, he laid a Siege unto it, ſhutting her Gates againſt him: This City was firſt builded by *Pauſanias* King of the *Spartans*, and poſſeſſed by him for the ſpace of ſeven years. Afterwards, by the ſeveral inclinations of Victory, it was ſometimes in the power of the *Lacedemonians*, and ſometimes of the *Athenians*: which uncertain poſſeſſion was the cauſe, that neither of them helping it, with their Auxiliaries, ſhe did more conſtantly maintain her own liberty: *Philip* therefore being weary, and his ſtock exhauſted with the long delay of the Siege, made uſe of Piracy for the purchaſe of moneys; and having taken one hundred and ſeventy ſhips, he refreſhed his Army diſtracted, and languiſhing through want. And that ſo great a power might not be held in a Leaguer before one Town, taking with him the moſt valiant of his Souldiers, he beſieged many Cities of the *Cherſonenſians*, and ſent for his Son *Alexander*, being then eighteen years of age, to come unto him, that he might learn under him the firſt rudiments of the War.

He marched alſo into *Scythia*, to ſee what plunder he could get there, and like a Merchant he maintained one War by the profits of another. At that time *Matthæas* was King of the *Scythians*, who being oppreſſed by the War of the *Iſtrians*, did deſire the aſſiſtance of *Philip* by the *Appollonians*, promiſing to adopt him into the

ſucceſſion of the Kingdom of *Scythia*. In the mean time the King of the *Iſtrians* dying, delivered the *Scythians* both from the fear of the War, and the need of aſſiſtance. Therefore *Matthæas* having diſmiſſed the *Macedonians*; commanded them to acquaint *Philip*, that he neither deſired his aid, nor did intend his adoption: for the *Scythians*, he ſaid, did not need the aſſiſtance of the *Macedonians* to be revenged on their Enemies, being better Souldiers then themſelves; neither, his Son being alive, did he want an Heir: This being underſtood, *Philip* ſent Ambaſſadours to *Matthæas*, deſiring of him to lend him ſome moneys towards the charge of the Siege, leſt through want he ſhould be enforced to forſake the War, which the more readily he ſaid he ought to do, becauſe he had not paid the Souldiers whom he ſent unto his aid; who received nothing for their ſervice, nor for their charges of their march in the way. *Matthæas*, excuſing himſelf by reaſon of the unkindneſs of the heaven, and the barrenneſs of the earth, that neither inriched the *Scythians* with Patrimonies, nor allowed them ſuſtenance; made anſwer, that he had no wealth wherewith to ſatisfy ſo great a King, and therefore it were more honourable for him to deny him altogether, than to contribute but a little to him; the *Scythians* he ſaid, were eſteemed not by their wealth, but by the vertues of their mind, and by the ſtrength and hardneſs of their bodies. *Philip* finding himſelf derided, having raiſed the Siege before *Byzantium*, did advance againſt the *Scythians*, who to make them the more ſecure, did ſend Ambaſſadours to inform *Matthæas*, that, when he beſieged *Byzantium*, he had vowed a Statue to *Hercules*, and that he now came to erect it at the mouth of the River of *Iſter*; he therefore deſired, that, coming as a friend to the *Scythians*, he might be allowed a peaceable entrance to perform his religion to his god: *Matthæas* made anſwer, that if he would perform his vows, he ſhould ſend the Effigies unto him, and promiſed that it ſhould not only be erected accordingly as he deſired, but that it ſhould ſtand inviolated. He ſent him word,

word, that he could not give way that his Army ſhould enter into his Dominions, and if he ſhould erect any Statue, the *Scythians* being unwilling, they would cauſe them to pull it down again, when he was departed, and convert the braſs of the Statue into heads for arrows. With theſe paſſages the minds of both being much exaſperated, the battel was begun,

The *Sythians* excelled in vertue and valour; howſoever they were overcome by the policy of *Philip*. There were taken twenty thouſand women and children, and a vaſt booty of Cattel, but of gold and ſilver nothing at all: And although it were before reported, it was, at this time, firſt of all believed, how poor a Nation the *Scythians* were. Twenty thouſand of their Mares of a brave race were ſent into *Macedonia* for breed. But the *Triballains* did meet with *Philip* on his return from *Scythia*; they denyed to give him paſſage, unleſs they received part of the prey; From hence began the quarrel, and, by and by, the fight, in which *Philip* was ſo ſorely wounded in his thigh, that through his body his horſe was killed; when all conceived him to be ſlain, the booty was all loſt; therefore the devoted ſpoils of the *Scythians* were to be lamented, rather than enjoyed by the *Macedons*; as ſoon as he began to recover his wound; he brought upon the *Athenians* his long diſſembled War; to whoſe cauſe the *Thebans* did joyn themſelves, fearing leſt the *Athenians* being overcome, the flames of the neighbouring War ſhould whirle upon themſelves.

A League being therefore made betwixt the two Cities, that not long before were at the greateſt enmity, they wearied *Greece* with their Ambaſſadours, alledging that the common Enemy was to be repelled by the common ſtrength; for they ſaid that *Philip* would not leave off, if the affairs at firſt ſucceeded according to his mind, untill he had ſubdued all *Greece* unto him. Some Cities being perſwaded by the *Athenians*, did unite themſelves unto them, but the fear of the War did draw many unto *Philip*: the battel being begun, when the

the *Athenians* did much exceed in the number of the Souldiers; they were overcome by the valour of the *Macedons* inured to daily Wars; howſoever they fell not unmindful of their ancient glory; for, with honourable wounds they dying, did all of them cover that place of the field with their bodies, which their Captains did aſſign them to fight in.

This day did ſet a period to all *Greece*, in the reſpect of their ancient liberty, and the glory of the Soveraignty of their command, the joy of this victory was craftily diſſembled by *Philip*: for he did not obſerve it as a day conſecrated to Triumphs, he was not ſeen to laugh at the banquet; he neither crowned his head, nor anointed his body, and, as much as in him lay, he ſo overcame, that no man could perceive him to be a Conquerour: He commanded that he ſhould not be called the King, but the Captain of *Greece*; and he ſo tempered himſelf betwixt a ſilent joy, and the publick grief of his Enemies, that his Souldiers could not obſerve him to rejoyce, nor his Enemies to inſult, And though the *Athenians*, were always moſt pernicious to him; yet he ſent home their priſoners without ranſom, and reſtored the carkaſſes of the dead to burial, and of his own accord gave order that they ſhould be carried to the Sepulchers of their Fathers: Moreover, he ſent his Son *Alexander*, and his friend *Antipater* to *Athens*, to eſtabliſh a firm friendſhip and a peace betwixt them. But he was not ſo indulgent to the *Thebans*; for he not only ſold their Captives, but alſo the carkaſſes of their ſlain. Some of the Rulers of that City he beheaded, ſome he forced into baniſhment, and ſeized on all their goods, and reſtored thoſe into their Country who had been baniſhed from it: out of which number, he appointed three hundred to be the Judges and Rulers of the City, by whom, when ſome of the moſt powerful of the Citizens were accuſed, that unjuſtly they had driven them into baniſhment, they were of that conſtancy, that in general they confeſſed they were all the Authors of it, and with confidence affirmed, that

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it was better by far with the Commonwealth, when they were condemned perſons, than it could be now when they were reſtored.

A wonderful confidence it was; they paſſed a ſentence, as well as then they could, on the Judges of their lives, and deaths; and did contemn that abſolution which their Enemies could give them; and becauſe they could not revenge by deeds, they aſſumed to themſelves a liberty by words.

Affairs being thus compoſed in *Greece*, *Philip* commanded that Ambaſſadours out of all the Cities, ſhould be called to *Corinth*, to conſider on the preſent occaſions, and to provide for the future: He there appointed to all *Greece* a condition of Peace, according to the merits of every City, and choſe to himſelf a Council, and as it were a Parliament out of all. The *Lacedemonians* only did deſpiſe both the Law and the Law-giver, affirming that it was a ſlavery, and not a peace, which was impoſed upon them by the Conquerour, and did not proceed from the Cities. After this the Auxiliaries of every City were liſted, by whom the King was to be aſſiſted againſt any invaſion, or, he being their General, was to make War himſelf with them, and to lead them forth againſt any Nation; for it was not to be doubted, but that the Empire of the *Perſians* was the deſign of theſe great preparations. The number of his Auxiliaries of foot were two hundred thouſand, and fifteen thouſand horſe: Beſides theſe, there was the Army of the *Macedonians*, and an Army of the barbarous Nations who were conquered, and contiguous to them. In the beginning of the Spring, he ſent three of his chief Commanders into that part of *Aſia*, which was under the power of the *Perſians*, *Parmenio*, *Amyntas* and *Attalus*, whoſe Siſter he had lately marryed; *Olympias* the Mother of *Alexander* being repudiated upon the ſuſpition of incontinence. In the mean time, until the Auxiliaries of *Greece* might be drawn into one body, he did celebrate the Nuptials of his Daughter *Cleopatra*, and of *Alexander* whom he had made King of *Epirus*. The day was remarkable

markable for the magnificence of the two Kings, the one marrying, the other giving his Daughter in marriage: Neither was there wanting the delightfulneſs of Enterludes, to the beholding whereof, when *Philip* paſſed without a guard between the two *Alexanders*, his Son-in-law, and his own Son, *Pauſanias* one of the Nobility, being ſuſpected by no man, did kill King *Philip* as he was paſſing through the crowd, and made the day deſtined to mirth and marriage, black with the lamentation of a Funeral: This *Pauſanias* about the fourteenth year of his age, was inforced to be a proſtitute to *Attalus*, to which indignity this ignominy was added, that *Attalus* having afterwards brought him into the Banquet, and made him drunk with Wine, did not only expoſe him to his own luſt, but to the luſt of all his gueſts, and rendred him a common laughing-ſtock amongſt them all: Which *Pauſanias* with great indignation reſenting, did oftentimes complain of it to *Philip*; And finding that he was both deluded, and delayed in his juſt complaints, and that his Adverſary moreover was honoured with a new addition of power and greatneſs, he converted his anger againſt *Philip* himſelf, and that revenge which he could not have on his Adverſary, he took on his unrighteous Judge. It is alſo believed that he was encouraged to it by *Olympias* the Mother of *Alexander*, and that *Alexander* himſelf was not ignorant of the murther of his Father; for *Olympias* was no leſs troubled at her divorce, and that *Cleopatra* was preferr'd above her, than *Pauſanias* was at the violation of his honour. It was conceived alſo, that *Alexander* ſuſpected that his Brother, begot of his Step-mother, did aſpire unto the Kingdom; and ſo far the jealouſie did advance it ſelf, that at a former Banquet he firſt quarrelled with *Attalus*, and afterwards with his Father; inſomuch that *Philip* did follow him from the Table with a drawn Sword, and was hardly detained by the intreaties of his friends from the ſlaughter of his Son. Wherefore *Alexander* did firſt convey himſelf with his Mother to his Uncle in *Epirus*, and from thence to the King of the *Illyrians*, and was hardly

hardly afterwards reconciled to his Father, and with much difficulty was perſwaded by his kinſ-men to return unto him. *Olympias* alſo did ſollicite her Brother *Alexander* the King of *Epirus* to undertake the War, and had perſwaded him to it, if the Father had not prevented his Son-in-law by the collocation of his Daughter to him. With theſe provocations of jealouſie and anger, it is believed, that both of them did incite *Pauſanias* to the commiſſion of ſo deſperate an Act. Sure it is, that *Olympias* had horſes ready for *Pauſanias*, if it had been his fortune to have eſcaped; and ſhe her ſelf, the death of the King being underſtood, when under the pretenee of duty, ſhe came in great haſt that night to attend his Hearſe, ſhe did impoſe, in the very ſame night, a Crown of Gold on the head of *Pauſanias* then hanging on the Croſs, which none, but ſhe, would have been ſo bold to have adventured, the Son of *Philip* being alive. Some few days after, ſhe cauſed his body to be taken off from the Croſs, and burned; and in the ſame place ſhe did erect him a Monument. And to ſuch a ſuperſtition ſhe induced the people, that ſhe provided, that for the honour of his memory, there ſhould be yearly made a parentation to him: After this, ſhe cauſed *Cleopatra* (for whoſe ſake ſhe was divorced from *Philip*, having firſt in her own lap killed her daughter) to end her life by hanging, and ſatisfied her revenge by beholding her in that lamentable poſture ſwinging on the Tree. Laſt of all, ſhe conſecrated that ſword with which the King was ſlain to *Apollo*, under the name of *Myrtalis*; for ſo *Olympias* was called, when ſhe was a little one. All which was done ſo openly, that it may be feared, leſt the fact committed by her, were not approved by others: *Philip* deceaſed about the ſeven and fortieth year of his age, after he had reigned five and twenty years. He begat on *Lariſſea* the Dancereſs *Aridæus*, who reigned after *Alexander*: He had alſo many other Sons from divers other marriages, it being then the cuſtom of Kings to take unto them in marriage as many as they pleaſed; but they all dyed, ſome by natural deaths, and ſome by the ſword.

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He was a King more ſtudious of the preparations of Arms then Feaſts; his greateſt riches were the utenſils of War: and yet he was more cunning to get riches, than to preſerve them, which made him always poor, though he was always plundering: Mercy and Treachery were in him equally beloved: No way whatſoever to overcome his Enemies did appear ſordid to him; In his diſcourſe he was both pleaſing and deceitful, and one who would always promiſe more than he would perform; he was maſter of his Art both in jeſt and in earneſt: He obſerved his friendſhips not by faithfulneſs, but by profit: to diſſemble love in hatred, to plant ſedition amongſt friends, and to inſinuate himſelf both with friends and foes, was his daily Cuſtom: Excellent he was in Eloquence; and in the acuteneſs of a fine flouriſh in his words; full of delicate compoſures, that neither facility was wanting to the ornament nor the ornament of invention to facility. *Alexander* did ſucceed him, greater than his Father both in vertues and in vices. Their way was different in the Conqueſts they obtained: The Son managed his Wars by apparent Valour, the Father by deceits: The Father gloryed in his Enemies, being ſurprized; the Son being openly overcome: The Father more ſubtle in Counſel; the Son was more magnificent in mind; the Father would commonly diſſemble his paſſions, and overcome them; The Son inflamed with rage, knew neither how to delay, nor moderate his revenge. Both of them were too greedy of wine, but their vices in the exceſs were different. It was the Cuſtom of the Father from the Banquet to advance againſt the Enemy; to encounter him, and unadviſedly to expoſe himſelf unto all dangers; *Alexander* was more furious againſt his own friends, than againſt his Enemies; Wherefore the Battles have oftentimes ſent back *Philip* wounded, and his Son hath often come from the Banquet the killer of his Friends; This would not reign over his Friends, the other would exerciſe a Dominion over them; The Father, did chuſe rather to be loved; the Son to be feared: The love to Learning was equal in them both: The Father was more full of Policy,

Policy, the Son of Fidelity; The Father more moderate in his ſpeech, the Son in his actions; for he had always a more ready, and a more honourable mind to be merciful to thoſe whom he overcome. The Father was addicted to thrift, but the Son to exceſs: By theſe Arts the Father laid the foundation for the Conqueſt of the World, and the Son accompliſhed the glory of the work.

The Tenth Book of *JUSTIN.*

ARtaxerxes King of the *Perſians* had one hundred and fifteen Sons by a hundred Concubines; but he had only three begotten in lawful marriage; *Darius*, *Ariates*, and *Ochus*. Of theſe, againſt the Laws of the *Perſians*, amongſt whom the Kingdom ſuffered no change but by death, *Artaxerxes* being alive, did out of his Fatherly indulgence make *Darius* King, thinking that there was nothing taken from the Father which was conferr'd upon the Son, and that he ſhould take a ſincerer joy in his paternal Intereſt, if he alive did behold the Reſemblance of his Majeſty in his Son. But *Darius* after theſe unaccuſtom'd examples of indulgence, took counſel to kill his Father: He had been wicked enough, if he only had conceived the parricide in his mind; but ſo much the more wicked, that into the ſociety of the villany he took fifty of his Brothers to be partakers of it; Prodigious it was, that in ſo great a number, the parricide could not only be contracted but concealed, and that amongſt fifty of his children there was not one found, whom neither the Majeſty of the King, nor the reverence of an ancient man, not the indulgence of a Father, could recal from ſo horrible an act. What was the name of a Father ſo vile amongſt ſo great a number of his Sons, that he who ſhould be ſafe even againſt his Enemies by their defence, being circumvented

circumvented by their Treaſon, ſhould now be ſafer amongſt his Enemies than amongſt his own Children? The cauſe of the Parricide was far more wicked than the Parricide it ſelf; for *Cyrus* being ſlain in his Brothers War, as mention above is made, *Artaxerxes* the King took his Concubine *Aſpaſia* into marriage; *Darius* demanded, that as his Father had delivered up his Kingdom, ſo he ſhould alſo with the Kingdom deliver her unto him; He being too indulgent to his Children, did promiſe at firſt that he would do it, and not long after repenting himſelf, and honeſtly denying what raſhly he had promiſed, he made her a Prioreſs in the Temple of the Sun, whereby a perpetual abſtinence from all men was religiouſly impoſed on her. The young man being much incenſed at it, did firſt quarrel with his Father; and not long after having made a Conſpiracy with his Brothers, whiles he ſought to betray his Father, he was diſcovered and apprehended with his Aſſociates, and they expiated with their blood the deſigned Parricide; and did puniſhment to the gods, the Revengers of paternal Majeſty. The Wives alſo of them all with all their children were put to death, that there ſhould not be ſo much as a ſhadow to be ſeen of ſo great a villany. After this *Artaxerxes* having contracted a diſeaſe by the exceſs of grief deceaſed himſelf, a happier King than a Father.

The Inheritance of the Kingdom by order of ſucceſſion was devolved on *Ochus*, who fearing the like Conſpiracy, did fill the Court with the ſlaughter of his kinſmen, and the ruins of the Princes; being touched with no compaſſion in reſpect either of blood, or ſex, or age: belike, that he might not be more innocent than the Parricides his Brothers.

And having thus, as he thought, purified his Kingdom, he made War upon the *Armenians*; in which, a Champion of the Enemies having ſent a Challenge to try his force in Arms with any in a ſingle Fight, *Codoman*, with the good opinion of all, advanced to encounter him; who, the Enemy being ſlain, did reſtore both victory

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to the *Perſians* and almoſt their loſt glory. For this atchievement ſo gallantly performed, he was made Governour of the *Armenians*, and in proceſs of time, after the death of *Ochus*, in the memory of his ancient valour, he was choſen King by the people; and, that nothing might be wanting to the regal Majeſty, he was honoured with the name of *Darius*; He a long time managed the War with great courage and various fortune againſt *Alexander* the Great; but at the laſt, being overcome by him, and ſlain by his own kinſmen, he ended his life with the Empire of the *Perſians*.

The Eleventh Book of *JUSTIN*.

AS there were divers Nations in the Army of *Philip*; ſo, he being ſlain, there were divers agitations of minds in his Army: Some being oppreſſed with the injury of ſervitude did advance themſelves to ſome hope of liberty; others not pleaſed with the tedioufneſs of ſo remote a War, did rejoyce that the expeditions ſhould be remitted: Some there were, who lamented that the torch lighted for the marriage of the Daughter ſhould be now imployed to be put under the pile of the Father. And no ſmall fear it was that poſſeſſed his friends at ſo ſudden a Change of the affairs, revolving in their minds how much *Aſia* was provoked before *Europe* was ſubdued, and how unfaithfnl and uncertain were the *Illyrians*, the *Thracians* and *Dardanians*, and others of the barbarous Nations that were adjacent to them; which people if they ſhould all revolt together, it was impoſſible to reſiſt them.

In theſe diſtractions the coming of *Alexander* was as a Sovereign remedy, who in a ſet ſpeech did for the preſent ſo perſwade and comfort the Souldiers, that he took off all fear from the timorous, and did raiſe the opinion

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of all into a great hope of him: He was then but twenty years of age, in which he ſo moderately promiſed ſo much that it might appear to all that he reſerved more for the proof. He gave to the *Macedonians* the immunity of all things, unleſs a diſcharge from the Wars: by which he ſo much attracted their love, that they ſaid, they had changed only the perſon, but not the vertue, nor the valour of the King. The firſt care he had, was for his Fathers obſequies; at which he gave a charge, above all things, that all who were guilty of his Fathers death ſhould be ſlain before the Tomb of his Father; he only reprieved *Alexander* the Brother of the *Lyncestæ*, preſerving in him the inauguration into his dignity; for he was the firſt that did ſalute him King. He alſo took care that his Brother *Caranus* born of his Step-mother, who aſpired to the Kingdom, ſhould be put to death.

In the firſt beginning of his Reign he awed many Nations that were about to rebel, and appeaſed divers ſeditions in the Eaſt: and joyful at the ſucceſs of his proceedings he marched privately into *Greece*, where having called all the Cities to *Corinth* after the example of his Father, he was made General in his place. After this, he did go on with the preparations for the *Perſian* War, which was begun by his Father; and being altogether imployed to make proviſion for it, he was informed that the *Athenians*, *Thebans*, and *Lacedemonians* had revolted from him to the *Perſians*, and that the Author of that treachery was *Demoſthenes* the Orator, who was corrupted by the *Perſians* with a great ſum of Gold: He alledged that all the Forces of the *Macedonians* were overthrown by the *Triballians* with their King, and in his ſpeech, compoſed for that purpoſe, he produced his Author before the people, who affirmed that he was wounded in the ſame Battel wherein the King was ſlain: By which report the reſolutions of almoſt all the Citizens being ſtartled, they reſolved to ſhake off the Garriſons of the *Macedons*; therefore to meet with, and to prevent theſe difficulties, he marched into *Greece* with ſo much ſpeed, and with ſo gallant and ſo prepared an Army, that

that whom, they knew not of, to come, they could hardly believe they ſaw, In his way he exhorted the *Theſſalians*, and did put them in mind of the benefits of *Philip* his Father to them, and of the near relations of his Mother deſcended from the generation of the *Æacidans*. His exhortation was agreeable to the *Theſſalians*; they created him General of *Greece* after the example of his Father, and delivered to him all their tributes and revenues. But the *Athenians* as they were the firſt in the revolt, ſo they began to be the firſt in repentance; and, turning the contempt of their Enemy into their admiration of him, they extoll'd the youth of *Alexander*, deſpiſed before, above the virtue of the ancient Commanders. Ambaſſadours therefore being ſent, they beſought a forbearance of the War; *Alexander* having heard them and ſeverely reprehended them, did remit the War. After this he advanced againſt the *Thebans*, and would have exerciſed the ſame indulgence towards them, if he had found the ſame repentance; but the *Thebans* were reſolved to make uſe of their Arms, and not of Entreaties, or deprecations. Being overcome, they endured the heavieſt puniſhments of a moſt miſerable captivity: When a Council was called to debate on the utter deſtruction of the City, the *Phocenſians*, and *Plateans*, the *Theſpians* and *Orchomenians*, the Aſſociates of the *Macedenians*, and the partakers with *Alexander* in this Victory, did demonſtrate to him the ruines of their own Cities, and the cruelty of the *Thebans*, charging them with their inclinations towards the *Perſians* againſt the liberty of *Greece*, not only for the preſent, but for the continuation of many Ages, they alledged that the hatred of all people againſt them was manifeſt, by having all bound themſelves by an oath, the *Perſians* being overcome, to pull down *Thebes*. To this they added the fables of their former impieties, with which they have filled all *Scenes*, inſomuch that they are to be abhorred, not only for their preſent treachery, but for their ancient infamy. *Eleadas* one of the Captives having obtained liberty to ſpeak, did alledge that they did not revolt from the King whom they

they heard to be ſlain, but from the heirs of the King; and what by them was committed, was not ſo much by the guilt of Treachery as by the provocation of cruelty, for which already they had endured grievous puniſhments; their youth being overthrown, there remained only, he ſaid, a company of old men & women, who were as weak as they were harmleſs, and were ſo vex'd with adulteries and reproaches, that they never endured any thing more grievous; He intreated not, he ſaid, for the Citizens who were ſo few, but for the innocent ground of his Country, and for the City which had not only brought forth men but gods: He ſuperſtitiouſly conjured the King by the remembrance of *Hercules*, who was born amongſt them, and from whom the Nation of the *Æacidans* did derive their Original, that he would forbear all further execution: He beſought him (his father *Philip* having had his education in that City) that he would vouchſafe to ſpare it, it being the City which adored ſome of his Anceſtors being born gods amongſt them, and which ſaw others who, being there brought up, were Kings of ſupreameſt dignity. But anger was more powerful than prayer; the City therefore was levell'd to the ground: the Fields were divided amongſt the Conquerours; the Captives were ſold, whoſe prizes were ſet not for the profit of the Buyers, but at the rate of the hatred of the Enemy. Their ſad condition was lamented by the *Athenians*, who opened their Gates to receive them againſt the mandate of the King: which *Alexander* took ſo grievouſly, that the *Athenians* by a ſecond Ambaſſy beſeeching him to forbear the War; he did remit it on that condition, that their Orators and Captains, by whoſe confidence they ſo often had rebell'd, might be delivered to him; into ſo great a ſtrait the *Athenians* were brought, that rather than undergo the War, their Orators being retained, their Captains were ſent into baniſhment, who immediately going to *Darius*, were of no ſmall moment in the Army of the *Perſians*; *Alexander* being now wholly deſign'd on the *Perſian* War, did put to death thoſe kindred of his Step-mothers, whom *Philip* advancing to the places

of

of greateſt dignity had ſet over the Kingdom; neither was he more indulgent to thoſe who were more near unto him, if they nouriſhed aſpiring thoughts, and were fit for Government, that no occaſion of ſedition might call him back, being imployed in his War in *Aſia*; and he took into the War thoſe Penſioners of the King with him, the abilities of whoſe underſtandings were more eminent than their fellows, leaving thoſe who were of any age and gravity behind him for the defence of his Kingdom. After this, having drawn his Army all into one Body, he ſpeedily embarked them, and being come into the ſight of *Aſia*, being inflamed with an incredible ardor of ſpirit, he erected twelve Altars, where he made his vows to the gods of War: He divided all the Patrimony which he had in *Macedonia* and in *Europa* amongſt his friends, alledging that *Aſia* was ſufficient for himſelf; And before that any of his Ships put forth to Sea, he offered ſacrifices, deſiring Victory in this War, in which he was to be the Revenger of *Greece* ſo often invaded by the *Perſians*; whoſe Empire was grown old, and ripe for change; it being now high time that the Turn again ſhould come about, and that it ſhould receive others who could do better: Neither were the preſageful reſolutions of his Army leſs then his own; for all of them forgetting their wives and children, and the War that was to be mannaged ſo far from their own Country, did propound unto themſelves the *Perſian* Gold, and the Riches of all the Eaſt as already their own booty: when they drew near unto the Continent, *Alexander* firſt of all did throw a dart as into the hoſtile Land, and in his Armour leaping on the Shore and vaulting aloft, did cut a fine caper, or two; He there offered ſacrifices, praying that thoſe Countries would not unwillingly receive him as their King: In *Ilium* alſo he did parentate to the Tombs of thoſe who fell in the *Trojan* War. Advancing afterwards towards the Enemy, he cauſed a Proclamation to be publiſhed, forbidding his Souldiers to plunder, alledging that they muſt ſpare their own goods, and not deſtroy thoſe things which they came to poſſeſs.

In

In his Army there were two and thirty thouſand Foot, and four thouſand and five hundred Horſe, and a Fleet conſiſting of one hundred and fourſcore and two Ships. With this ſo inconſiderable an Army, it is hard to ſay whether he more wonderfully did overcome all the Eaſtern World, or that he durſt undertake to do it, eſpecially when to ſo dangerous a War he choſe not an Army of robuſtous men, or in the firſt flower of their youth, but old Souldiers, and ſome who by the Laws of War were to be diſmiſſed by reaſon of their Age, and who had ſerved in the Wars of his Fathers and his Grandfather, that you would have taken them to be ſelected maſters of the War, rather than Souldiers; neither in the firſt files or ranks was any a leading man who was not threeſcore years of age, inſomuch that, had you beheld the order of their Camp, you would have ſaid that you had ſeen a Senate of ſome ancient Commonwealth. Therefore in the Battel no man thought of flight but of Victory, neither did they put any hope in the nimbleneſs of their feet, but in the ſtrength of their Arms. On the other ſide, *Darius* King of the *Perſians* in the confidence of his ſtrength, affirmed that nothing was to be done by circumvention, and that the ſtratagems of a ſtollen Victory was not ſuitable to his greatneſs: He thought it more honourable to drive back the War than not to admit it, and not to prohibite the acceſs of the Enemy into his Confines, but to receive him into his Kingdom. The firſt battel was in the Plain of *Adraſtum*, where there being ſix hundred thouſand in the Army of the *Perſians*, they were put to flight, being overcome as much by the policy of *Alexander* as by the courage of the *Macedons*; great was the ſlaughter of the *Perſians*; in the Army of *Alexander* there were ſlain but nine Foot-men, and one hundred and twenty Horſe, whom for the encouragement of their fellows, the King cauſed to be honourably interred, and commanded Statues to be erected for them, as for ſome memorable Commanders, and gave priviledges of immunity to all their kindred, After this Victory, the greater part of

Asia did ſubmit unto him; He alſo made many Wars with the Lieutenants of *Darius*; whom he overcame not ſo much by Arms as by the terror of his Name. While theſe things were thus mannaged, he underſtood by one of his Captives, that a treaſon was plotted againſt him by *Alexander* of the *Lyncestæ*, the Son-in-law of *Antipater*, who was the Kings Lieutenant in *Macedonia*, and fearing that if he ſhould put him to death, it might occaſion ſome tumult in *Macedonia*, he only confined him to impriſonment and Bonds; After this, he advanced to the City of *Gordium*, which is ſituated between both the *Phrygia's*; which City he deſired to be maſter of, not ſo much for the booty, as for that he underſtood that in that City, in the Temple of *Jupiter*, there was conſecrated the plough of *Gordius*, the knots of whoſe cords if any could unlooſe, the Oracle did preſage of old that he ſhould Reign over all *Aſia*. The cauſe and original was from this, When *Gordius* was ploughing in this Country with his Oxen, great flights of birds of all ſorts did flie round about him; and repairing to the *Augurs* of the next City to know the reaſon of it, he met in the Gate of the City a Virgin of an excellent beauty: and having demanded of her to what *Augur* he ſhould more particularly addreſs himſelf: ſhe having underſtood the occaſion, and having ſome knowledge her ſelf in the Art, by the inſtructions of her Parents, did make anſwer that the Kingdom was preſaged to him, and did offer herſelf the companion of his hope, and to be his companion in marriage. So fair a condition did ſeem to be the firſt felicity of the Kingdom. After the marriage, there did ariſe a ſedition amongſt the *Phrygians*; and counſel being asked, what period ſhould be put unto their differences: and when the Oracle did anſwer, that to end the diſcord there was need of a King; It being demanded again, who ſhould be King: they were commanded to make him King, whom they ſhould find with a plough entering into the Temple of *Jupiter*. *Gordius* was the man whom preſently they ſaluted as their King. He conſecrated to Regal Majeſty, in the Temple of *Jupiter*, the Plough by which the Kingdom was conferr'd on him. After him

there reigned his Son *Midas*, who being inſtructed by *Orpheus* in the ſolemnities belonging to the worſhip of their gods, did fill all *Phrygia* with Religion, and Ceremonies; by which, during the whole courſe of his life, he was ſafer than by his Arms.

Alexander therefore, the City being taken, when he came into the Temple of *Jupiter*, he demanded where the Plough was, which being ſhewed unto him, when he could not diſcover the ends of the cords lying hid amongſt the multiplicity of the foldings, he gave a violent interpretation to the ſenſe of the Oracle, and cutting the cords a ſunder with his ſword the knots were undone, and he found the ends lying undiſcovered in the myſtery of the twiſts. Whiles this was in agitation, he was informed that *Darius* was approaching to give him Battel with a formidable Army. Therefore fearing the danger of the ſtreights, he in a ſwift march did lead his Army over the Mountain of *Taurus*; in which expedition, his Infantry without any reſpite did run five hundred furlongs. When he came unto *Tarſus*, being taken with the pleaſantneſs of the River *Cydnus*, running through the midſt of the City, having unbuckled his Armour, and being covered with ſweat and duſt, he threw himſelf into the River which was extreamly cold. On a ſudden, ſo great and ſo chilling a benummedneſs did poſſeſs every joynt, that being ſpeechleſs; the danger could neither be deferr'd, nor any hope of remedy admitted. There was one of his Phyſicians *Philip* by Name who promiſed to give a redreſs unto his evil; but ſome letters ſent the day before by *Parmenio* from *Cappadocia* did render him ſuſpected to the King, who not knowing of *Alexander's* ſickneſs did write unto him to have a careful eye on *Philip* his Phyſitian, becauſe he was corrupted by *Darius* with a great ſum of money. Howſoever, thinking it ſafer to commit himſelf in the doubtful truſt of his Phyſitian, than undoubtedly to periſh by his diſeaſe, having received the Cup, he delivered the letters to him, and ſtedfaſtly did behold him as he drank the phyſick: Having obſerved

him

him to be not moved at the ſenſe of the letter, he became more cheerful, and on the fourth day afterwards was recovered. In the mean time, *Darius* advanced towards him with an Army of three hundred thouſand Foot, and one hundred thouſand Horſe; The multitude of his numbers did trouble *Alexander* in reſpect of the fewneſs of his Souldiers, but computing with himſelf what great atchievements he had performed by that paucity, and how many Nations he had overthrown, his hope did overcome his fear, and thinking it dangerou, to delay the Battel, leſt ſome deſperation ſhould grow upon the minds of his Souldiers, being he did ride about his Army, and by ſeveral exhortations did enflame the courage of the ſeveral Nations; he ſtirr'd up the *Illyrians* and the *Thracians* with the oſtentation of the wealth of the *Perſians*: the *Grecians*, with the memory of their former Wars, and with their perpetual hatred againſt the *Perſians*: He put the *Macedonians* in mind of *Europe* overcome, and of *Aſia* deſired by them; and that the world had not any Souldiers that were comparable unto them: This Battel, he ſaid, would put an end unto their labours, but no end to their glory: As he delivered theſe words, he did once and again command his Army to ſtand, that by that delay they might the better obſerve and ſuſtain the unwieldy numbers of the Enemies; neither was *Darius* leſs induſtrious in the marſhalling of his Army; for, omitting no office of a General, he in his own perſon did ride about the Army, and did exhort every one, and admoniſh them of the ancient glory of the *Perſian* Empire, and of their everlaſting poſſeſſion of it, which was granted to them by the immortal gods. After this, the Battel was fought with great reſolution, in which both Kings were wounded, and the Fight was doubtful until *Darius* fled, whereupon there followed a great ſlaughter of the *Perſians*; there were ſlain of their Foot threeſcore and ten thouſand, and ten thouſand of their Horſe, and forty thouſand were taken Priſoners. Of the *Macedons* there were ſlain one hundred and thirty Foot, and one hundred and fifty Horſe: In the Camp of the *Perſians*, there was

found much gold, and other rich movables. Amongſt the Captives there were the Mother, and the Wife, who was alſo the ſiſter of *Darius*, and his two daughters; To viſit and to comfort whom, when *Alexander* came in perſon with ſome men in Arms, they, imbracing one another, as if immediately they were to dye, did make a skrieking lamentation: then humbling themſelves at the knees of *Alexander*, they deſired not life, but only a reſpite from death ſo long, untill they had buried the body of *Darius*. *Alexander* being moved at their ſo great a piety, did both give them an aſſurance of the life of *Darius*, and withall took from them the fear of death, and did command that they ſhould be eſteemed, and ſaluted as Queens, and commanded the Daughters of *Darius*, to look for Husbands ſuitable to the dignity of their Father. After this, taking into his obſervation, the riches and precious Furniture of *Darius*, he was poſſeſſed with admiration at it; he then firſt began to delight himſelf with luxurious Banquets, and the magnificence of Feaſts, and to be tempted by the beauties of *Barſine* his Captive, on whom having afterwards begot a Son, he did call him *Hercules*. But remembring that *Darius* was yet alive, he commanded *Parmenio* to ſeize upon the *Perſian* Fleet, and ſend ſome others of his friends to take poſſeſſion of ſome Cities in *Aſia*, which, the fame of his Victory being underſtood, came preſently into the hands of the Conquerors; the Lieutenants of *Darius* delivering themſelves with vaſt ſums of gold unto them. After this, he advanced into *Syria*, where many Kings of the Eaſt with Fillets and Miters did meet him; of whom, ſome he received into the ſociety of his friendſhip according to their merits, and from others he took their Kingdoms, new Kings being choſen in their places. Amongſt others, *Abdolominus* choſen King of *Sidonia* by *Alexander*, was remarkable, who living but miſerably before (all his imployment being either to ſcour ditches, or to water gardens) was ordained King by him, the Nobility of that Kingdom being rejected, leſt they ſhould impute their royalty to their birth,

and

and not to the benefit of the giver. When the City of *Tyre* had ſent to *Alexander* by their Ambaſſadours a Crown of gold of great weight in pretence of gratulation; the gift being gratefully accepted, *Alexander* did declare unto them that he would repair himſelf unto *Tyre* to pay his vows to *Hercules*: The Ambaſſadours replying; that he might perform that better in the old Town of *Tyre*, and in the more ancient Church, and deſiring withal, that he would forbear to enter into their new City; *Alexander* was ſo incenſed at it, that he threatned utterly to deſtroy their City: and immediately drawing his Army to the Iſland, he was not leſs reſolutely received by the *Tyrians*, through the confidence they had of being aſſiſted by the *Carthaginians*. The example alſo of *Dido* did confirm them in their reſolution, who, *Carthage* being builded, were Maſters of the third part of the World, thinking it diſhonourable, if their women had more reſolution to ſubdue foreign Kingdoms, than they had to defend their own liberty: Thoſe therefore who were unfit for the ſervice of the War, being removed to *Carthage*, and the ayd of that City deſired to be haſtened, they were not long after ſurprized by treachery: After this, he took *Rhodes*, *Ægypt*, and *Cilicia* upon compoſition, and was reſolved to go to *Jupiter-Hammon* to ask counſel of him concerning the event of things to come, and concerning his own Original; for his Mother *Olympias* had confeſſed to his Father *Philip*, that *Alexander* was not begot by him, but by a Serpent of a vaſt extent and bulk, and *Philip* not long before his death, did openly confeſs that *Alexander* was not his Son, and cauſed *Olympias* to be divorced from him, as being guilty of incontinence; *Alexander* therefore deſiring to know the divinity of his original, and to deliver his Mother from infamy, did ſend ſome before hand to ſuborn the Prieſts what anſwers they ſhould give unto him. Entring into the Temple, the Prieſts immediately did ſalute him as the Son of *Ammon*; He being joyful of this his adoption by the god, did command that *Jupiter-Hammon* ſhould be eſteemed as his Father: After this he demanded, whether he had taken full revenge on

all the Murtherers of his Father: It was anſwered, that his Father could neither be killed, nor die; but the revenge for King *Philip* was fully performed. After which having propounded a third demand unto them: It was anſwered, That both Victory in all Wars, and the poſſeſſion of all Lands was granted to him. His Companions alſo were enjoyned by the Prieſt to worſhip him as a God, and not as a King. From hence he was poſſeſſed with a ſtrange inſolence, and a wonderful pride of mind, being altogether eſtranged from that familiarity which he had learned by the letters of the *Grecians*, and the inſtitutions of the *Macedons*: Being returned from *Hammon*, he builded *Alexandria*, and commanded that a Colony of the *Macedons* ſhould be the chief Seat of *Ægypt*.

Darius flying into *Babylon*, deſired *Alexander* by letters, that he might have the liberty to redeem the Captive Ladies, and promiſed him a vaſt ſum of money. But *Alexander* returned anſwer, That to redeem thoſe Captives, he muſt not only have his money, but all his Empire. Not long after, *Darius* did write again to *Alexander*, and in his letter he offered him the marriage of his Daughter, and a great part of the Empire, but *Alexander* did write back unto him, that he gave him but that which was his own before, and commanded him to come as a Suppliant to him, and to permit the Conquerour to diſpoſe of the Kingdom at his own pleaſure. Wherefore having abandoned all hope of Peace, *Darius* did prepare again for the War, and advanced againſt *Alexander* with four hundred thouſand foot and one hundred thourand horſe. In his march he was informed that his Wife was dead in her extremity of pain by an abortive birth, and that *Alexander* did lament her death, and aſſiſted at her burial, which civilities he uſed towards her, not out of any heat of vain love, but by the obligations of humanity; for he was aſſured that *Alexander* did never ſee her but once, when he oftentimes repaired to comfort his Mother, and his Daughters; *Darius* thus confeſſing that he was truly conquered, when after ſo many Battels, his Enemy in courteſies

courteſies did overcome him, and that it was not altogether unpleaſing to him, that himſelf was not victorious, eſpecially when he was conquered by ſuch an Enemy; did write the third time unto *Alexander*; and gave him thanks for his civil reſpects unto his Family, and offered him his other Daughter to Wife, and the greater part of his Kingdom, even to the River of *Euphrates*, and thirty thouſand Talents for the other Captives. *Alexander* returned anſwer, That the giving thanks of an Enemy was ſuperfluous, neither had he done any thing in flattery of him, or in the diſtruſt of the event of the War, or to complement for conditions of Peace; but out of the greatneſs of his mind by which he had learned to contend againſt the Forces, but not the Calamities, of his Enemies: He promiſed that he would allow the ſame Grants to *Darius*, if he would be his Second, and not his Equal: But as the World could not be governed by two Suns, no more could it endure the Government of two ſuch great Empires in a ſafe condition: Therefore he ſhould come, he ſaid, and make a ſurrender of himſelf on that preſent day, or prepare for the Battel on the next; nor promiſe to himſelf any other fortune, than of what before he had the experience.

On the next day their Armies ſtood both in battel aray; Immediately, before the fight began, a deep ſleep invaded *Alexander*, poſſeſſed with too much care; who being only wanting in the Battel, he was with much ado awakened by *Parmenio*: All men demanding the cauſe of ſo found a ſleep in ſuch apparent danger, when in his greateſt leiſures he was always but little inclined to it; He made anſwer, that being delivered from a great fear, the ſuddenneſs of his ſecurity was the occaſion of it, for he might now fight at once with all the Forces of *Darius*, being afraid before, that the Wars would be delayed, if the *Perſians* ſhould have divided their Army. Before the Battel did begin, both the Armies made a ſtand, and did look on one another. The *Macedons* did wonder at the multitudes of their Enemies, at the greatneſs of their bodies, and the beauty of

their Armour: The *Persians* were amazed, that so many thousand of their Souldiers had so often by so few been overcome. The two Kings did ride round about their Armies; *Darius* assured his, that if the division were made throughout his Army, he had ten men in Arms to fight against but one of his Enemies. *Alexander* admonished the *Macedonians* not to be troubled with the multitudes of their Enemies, nor with the greatness of their bodies, or the novelty of their complexion; he commanded them only to remember that this is the third time they fought with them, and to consider that they were become never the better men by their so often flying away, but carryed always with them the sad remembrance of their former overthrows, and of so much blood they had lost before in the two other battels. He assured them that as *Darius* did exceed in men, so did he in strength: He perswaded them to despise that Army shining with Gold and Silver; in which there was more booty than danger; the Victory being not to be purchased by the glittering of ornaments, but by the edge of the Sword.

After this, both Armies were joyned in battel; The *Macedonians* in contempt of the Enemy so often overcome, did throw themselves upon the swords of the *Persians*. And the *Persians* desired rather manfully to die, than to be overcome; seldom more blood in any fight was shed. *Darius* when he saw his Army overthrown, would willingly have dyed himself: But those who stood next unto him, did compel him to flye: Some, perswading him to break down the Bridge of the River *Cydnus*, to stop the passage of his Enemies; he made answer, That he would not so dishonourably provide for his own safety, by exposing so many thousands of his Souldiers to the fury of their Enemies, and that the same way of fight should lye open to others, which lay open to himself. *Alexander* in his own person was always present in the greatest difficulties, and where he saw his Enemies in their thickest squadrons to fight most bravely, he clapped in upon them, and would have all the dangers to be

be wholly his own, and not his Souldiers. In this battel he gained unto himſelf the whole Empire of *Aſia*, in the fifth year of his reign, and ſo great was his felicity, that after this no man durſt to rebel; and the *Perſians* after the Empire which continued ſo many years, did patiently endure the yoke of ſervitude. His Souldiers being rewarded and refreſhed; ſo great was the booty, that it took up three and thirty days to receive the full account of it; he found hid in the City eleven thouſand Talents, after this, he took *Perſepolis* the chief ſeat of the *Perſian* Empire, a City that had been renowned for many years, and full of the ſpoyls of the World, which now firſt appeared at the deſtruction of it.

As theſe things thus paſſed, eight hundred *Greeks* did come un o him, who with diſmembred bodies did endure the punishment of their Captivity, beſeeching him, that as he had delivered *Greece*, ſo he would deliver them alſo from the cruelty of their Enemies. The King having granted them leave to return to their own Country, they made choice to be ſeated rather in a plantation abroad, leſt inſtead of joy, they ſhould preſent unto their Parents the lamentable and loathed ſpectacle of themſelves. In the mean time, *Darius*, to purchaſe favour of the Conquerour, was bound by his kinſman in golden chains in a Town of the *Parthians*, called *Taneas*. I believe the Immortal gods ſo ordained it, that the Empire of the *Perſians* ſhould have its end in their Land who were afterwards to ſucceed in the Government. *Alexander* purſuing the chaſe in a full gallop, came to the ſame Town on the next day. He there underſtood that *Darius* in a cloſe Waggon was carried away by night; his Army therefore being commanded to follow, he purſued him with only ſeven thouſand Horſe, and in the way had many and dangerous encounters; And having in the chaſe numbred many miles, when he could not receive the leaſt notice of *Darius*, he reſpited a little to breach and bait his horſes. As one of his Souldiers did go unto the next ſpring, he found *Darius* bleeding through many wounds, but yet alive; where-

upon he made uſe of his Captive to be his Interpreter, whom when *Darius* found by his voyce to be a *Perſian*, he ſaid that this brought ſome comfort to him in his preſent misfortunes, that he ſhould ſpeak to one who underſtood him, and ſhould not in vain breath forth his laſt words. He deſired that it might be repreſented to *Alexander* that he dyed much in his debt; being obliged to him for many favours, having never the happineſs to return any: he was much to thank him that he deported himſelf towards his Mother and his Children, not like an Enemy, but a King; and was more happy in his Adverſary, than in his own Kindred; for the lives of his Mother and his Children were given to them (he ſaid) by his Enemy, but his own life was taken away by his kinſmen, to whom he had given both life and Kingdoms, for which he ſhould receive that recompence, which he, being a Conquerour, ſhould be pleaſed himſelf to take; All the thankfulneſs which he, being a dying man, could return unto him, was, to beſeech the powers above and the powers below, & the gods that diſpoſe of ſcepters, that they would grant him the Empire of all the World; For himſelf, he deſired to have rather a ſolemn, than a ſumptuous Funeral. As for what pertained to the Revenge of his death, it ought, he ſaid, to be made Exemplar, it being not only *Alexanders*, but the common cauſe of all Kings; which to neglect, would be as diſhonourable as it were dangerous; for as in the one, the Example of his juſtice, ſo in the other, the care of his future ſafety would be declared; for which purpoſe he gave him his right hand, the only pledge of the Faith of a King.

Having ſpoken theſe words, and ſtretched forth his hand, he dyed, which when it was reported unto *Alexander*, having beheld him, he with tears proſecuted his death ſo unworthy of that height wherein he lived; and commanded that his body ſhould be buried after the manner of their Kings, and be conveyed to the Tombs of his Predeceſſors.

THE

The Twelfth Book of *JUSTIN*.

Alexander after this, with great Funeral-expences, did honour thoſe Souldiers whom he loſt in the purſuit of *Darius*, and divided fifteen thouſand Talents amongſt their fellows who did accompany him in that Expedition. The greateſt part of their horſes were loſt by the exceſſive heat, and thoſe which remained alive, were made unſerviceable. The treaſure, conſiſting of one hundred and fifty four thouſand Talents, was brought all into one Exchequer, and *Parmenio* was made Chancellour of it. In the mean time, Letters were received from *Antipater* in *Macedonia*, in which the War of *Agis* King of the *Lacedemonians* in *Greece*, the War of *Alexander* (King of *Epirus*) in *Italy*, and the War of *Zopyron* his Lieutenant in *Scythia* were contained: with which news he was diverſly affected, but received more joy by the death of the two Kings that did emulate his glory, than he expreſſed grief for the loſs of *Zopyron* with his Army: For after the departure of *Alexander*, almoſt all *Greece*, taking advantage of his abſence, did combine to take Arms for the recovery of their liberty; in which, they followed the authority of the *Lacedemonians*, who alone deſpiſed the Peace with *Philip* and *Alexander*, and refuſed the conditions of it. The General of this War was *Agis* King of the *Lacedemonians*; which inſurrection *Antipater*, having drawn his Forces together, did ſuppreſs in the very beginning of it. The ſlaughter howſoever was great on both ſides: *Agis* when he beheld his Souldiers to turn their backs, having cleared himſelf of his Guard, that he might be equal to *Alexander*, though not in fortune, yet in courage, did make ſo great a ſlaughter of his Enemies, that ſometimes he drove whole

Troops

Troops of them before him: At the last, though he was overborn by the multitude, yet he overcame them all in glory. And *Alexander* King of *Epirus* being called into *Italy* by the *Tarentines*, desiring ayd against the *Brutians*, did march with so much resolution, that if in the division of the world, the West by lot had fallen to him, and the East to *Alexander*, the Son of *Olympias* his Sister, he might have found no less a subject of glory, in *Italy*, *Africk*, and in *Sicily*, than the other in *Asia*, and amongst the *Persians*. To this may be added, that as the Oracles at *Delphos* did forwarn *Alexander* the Great of treachery in *Macedonia*; so he was advised by *Jupiter* of *Dodona* to take heed of the City of *Pandosia* and of the *Acherusian* River, which being both in *Epirus*, he being ignorant that they were both in *Italy* also, did more readily undertake a foreign War, to decline the danger which was threatned by the destinies as he conceived at home.

Being advanced in *Italy*, he first of all made War with the *Apulians*; the fate of whose City being understood, He not long after made peace and friendship with their King. At that time *Brundusium* was the City of the *Apulians*, which the *Ætolians* (following the Conduct of their Captain *Diomedes*, renowned for his atchievements at the siege of *Troy*) did build. But being forced away by the *Apulians*, it was told them by the Oracle, that perpetually they should possess the place which they first found out: wherefore by their Ambassadours they demanded of the *Apulians*, that their City should be restored to them, and threatned to bring a War upon them, if they should detain it. But the *Apulians* having notice of the Oracle, did put the Ambassadours to death, and did bury them in their City, to have there their perpetual residence. And being thus discharged of the Oracle, they for a long time did possess the City, which when *Alexander* of *Epirus* understood, in reverence to the Antiquity of the place, he did abstain from making War upon the *Apulians*. But he made War against the *Brutians* and *Lucanians*,

Lucanians, and took many of their Cities; afterwards he made peace with the *Metapontinians*, the *Rutilians*, and the *Romans*. But the *Brutians* and the *Lucanians* having the assistance of their Neighbours, did renew the War with greater courage, in which the King near unto the City of *Pandosia*, and the River *Acheron* was killed, the name of the fatal place being not known until he fell; and dying, he understood that the danger of death was not in his own Country, for the fear of which, he did abandon it. The *Tyrians* having at the publick charge redeemed his Body, did commit it unto Burial. Whiles these things were done in *Italy*, *Zopyron*, who was made Lieutenant of *Pontus* by *Alexander* the Great, conceiving he could be esteemed but as an idle person, if he should do nothing memorable himself, having drawn together an Army of thirty thousand men, did make War upon the *Scythians*, being slain with all his Army, he suffered for the rashness of making War on that innocent Nation: When these things were brought to *Alexander* in *Parthia*, having dissembled a sorrow for the death of *Alexander* his kinsman King of *Epirus*, he commanded his Army to quarters for the space of three days; And all men suggesting to themselves, that in *Darius's* death the War was ended, and expecting now a speedy return into their own Country, and in their imagination already embracing their Wives and Children, *Alexander* did call them forth to a general Convention, and declared unto them, That nothing was as yet atchieved by so many famous battels, if the more Eastern Enemies should remain untouched; neither did he make War for the Person, but for the Empire of *Darius*; those he said were to be pursued, who fled away and revolted from him. Having with his speech given new heat to the courage of his Souldiers, he subdued the *Mardians* and *Hircanians*. In that place, *Thalestris* or *Minothea* Queen of the *Amazons*, did address her self unto him, attended with three hundred thousand women, having travelled five and twenty days through most hostile Nations, to have issue by him, her countenance, and

and the cauſe of her coming, was the ſubject of much wonder, both for the ſtrangeneſs of her habit, and the ſtrangeneſs of her deſire; To ſatisfie which, the King took the leiſure of thirty days, and when ſhe thought that her womb was pregnant, ſhe departed. After this, *Alexander* aſſumed the habit and the diadem of the Kings of *Perſia*, before not uſed by the Kings of *Macedon*, as if he had tranſlated himſelf into the cuſtoms and faſhions of thoſe whom he had overcome; which that it might not more enviouſly be beheld in him alone, he commanded his friends alſo to take unto them the long robe of gold and purple. And that he might imitate as well their riot as their habit, he divided the nights by turns amongſt the flocks of his Concubines, as remarkable for their birth, as for their beauty; to which he added, the magnificence of banquets, leſt otherwiſe his luxury ſhould not ſeem compleat. And according to the vanity of royal pomp, he made his Feaſts more delightful with Enterludes, being altogether unmindful that ſo great wealth, with ſuch profuſeneſs, is accuſtomed to be conſumed, and not enlarged. Amongſt theſe things, great was the indignation of all, over all the Camp, that he ſo degenerated from his Father *Philip*, that he cared not for the name of his own Country, and followed the diſſoluteneſs of the *Perſians*, whom for ſuch diſſoluteneſs he overcame; and that he might not only ſeem to addict himſelf to the vices of thoſe whom with Arms he had ſubdued, he permitted his Souldiers to marry thoſe female Captives, with whom they had been familiar themſelves, politickly conceiving that having in their Tents a repreſentation of their houſes and Families at home, the labour of the War would be more pleaſant by the company of their Wives; and their deſires to return into their own Countries, would be more moderate: And that *Macedonia* alſo ſhould be leſs exhauſted with recruits, if young Souldiers ſhould ſucceed in their old Fathers places, and fight in the ſame Camp in which they were born, being likely to be more conſtant upon duty, exer-

ciſing

ciſing not only their youth and child-hood, but having their cradles alſo rocked in the Camp. This Cuſtom remained afterwards amongſt the Succeſſors of *Alexander*, and maintenance was provided for them being Infants; and Arms, and Horſes when they came to riper Age: their Fathers had allowances appointed them according to the number of their Children, and, although their Fathers dyed, nevertheleſs the Children had the Penſions of their Fathers, their child-hood amongſt ſo many Expeditions being as a continual warfare. Therefore from their minority being inured to labour and to dangers, their Armies were unconquerable; for they thought no otherwiſe of their Tents than of their Country, and that an encounter was always nothing elſe than a Victory.

This is that off-ſpring which were called *Epigoni*: The *Parthians* being overcome, *Andragoras* one of the moſt noble of the *Perſians* was made Governour of them, from whom the Kings of *Parthia* did afterwards derive their Original. In the mean time, *Alexander* did begin to exerciſe his rage on his own men, not like a King, but like an Enemy: Nothing more incenſed him than that he was upbraided by them, that he had ſubverted the Cuſtoms of his Father *Philip*, and of his own Country, for which offence old *Parmenio* next unto the King in Dignity, and his Son *Philotas* (being queſtioned for other pretences) were both put to death. On this there did ariſe a murmur over all the Camp, in compaſſion of the condition of the innocent old man and of his Son, and ſometimes they were heard to ſpeak, that they could not any of them hope for any better for themſelves; which when it was reported unto *Alexander*, fearing leſt the ſame reproach ſhould be divulged in *Macedonia*, and that the glory of his Victories ſhould be eclipſed by the ignominy of his cruelty, he diſſembled that he would ſend ſome of his friends into his own Country, who ſhould be the Meſſengers of his Conqueſts. He deſired the Souldiers to write freely unto their friends, being but ſeldom to enjoy ſuch an

an opportunity again, by reaſon of the more diſtant remoteneſs of the War. This being done, he commanded the packet to be brought up privately unto him, by which having diſcovered what every one thought of him, he reduced them who had written to their friends more hardly of him into one Company, either with an intent to deſtroy them, or to diſtribute them into Colonies in the farthеſt parts of the World. After this he ſubdued the *Dracans*, *Evergetans*, *Parimans*, *Paropamiſſidans*, *Hydaſpians*, and the other Nations which live at the foot of *Caucaſus*. In the mean time, *Beſſus*, one of the friends of *Darius*, was brought bound in chains, who had not only betrayed, but alſo killed the King, whom *Alexander* delivered to the Brother of *Darius* to be tormented, in revenge of his Treaſon, thinking *Darius*, was not ſo an Enemy to himſelf, as he had been a friend to him by whom he was ſlain: And that he might give a name to thoſe Lands, he builded the City of *Alexandria* on the River of *Tanais*, within ſeventeen days; having made a Wall about it ſix miles in compaſs, and tranſlated thither the people of three Cities which *Cyrus* had erected. He builded alſo twelve Cities amongſt the *Bactrians* and the *Sogdians*, having diſtributed thoſe amongſt them whomſoever he had found to be ſeditious in his Army. After this upon a holy day, he called his friends together to a Banquet, where mention being made by them in their Wine, of the deeds performed by *Philip*, *Alexander* preferr'd himſelf above his Father, and extoll'd unto the Skies the greatneſs of his own atchievements, the greateſt part of his Gueſts aſſenting to him: Therefore when *Clytus* one of the old men tempted by the confidence of his friendſhip with the King, did advance the memory of *Philip*, and the Battels which he fought, he ſo inflamed *Alexander*, that a ſpear being ſnatched from one of the Guard, he killed him at the Banquet, and inſulting over him, he objected to him, being dead, how bravely he defended his Father *Philip*, and how highly he praiſed his Wars. After his paſſion was blown over, and he was ſatisfied

with

with his blood, the consideration of his reputation succeeded into the room of his anger, and he pondered with himself sometimes the person of him who was slain, and sometimes the cause of his being slain; insomuch that he began truly to repent of what he had done, and that he gave so discontented an ear to the praises of his Father, which he ought to have given to his reproaches, and lamented that his old friend, and one so innocent, was slain by him, being full of Wine and Meats; and by the same fury being hurried into repentance, as he was into passion, he would have kill'd himself: Melting into tears, he did imbrace the body of the dead, he did handle his wounds, and did confess his madness to him, as if he had heard him; and taking the Spear again into his hand, he turned the point of it to himself, and had done a through execution with it, if his friends had not prevented him: This resolution to die, continued with him certain days afterwards. The remembrance of his Nurse (Sister unto *Clytus*) was an addition to his repentance, for whom he was greatly ashamed, that he returned her so foul a recompence for the nourishments she had given him, and that being a young man, and a Conquerour, he should with Funerals requite her in whose Arms he was brought up. He then considered what reports, what disgraces he had by this violent act pull'd upon himself, not only in his Army, but amongst the Conquer'd Nations, how much fear and hatred he had contracted amongst his friends, how sad he had made his Feast, sitting more terrible at his Banquet with his friends, than, being armed, in the face of his Enemies. Then *Parmenio* and *Philotas*, then *Amyntas* his kinsman, then his Stepmother and his Brothers being killed, then *Attalus*, *Eurilochus* and *Pausanias*, and some others of the slaughter'd Princes of *Macedonia*, did present themselves unto his memory. For this, he four days persevered in an abstinence from all meat, until at last he was intreated by the prayers of all the Army, desiring that he would not lament so much the death of one, as to destroy them all, nor forsake

forſake them whom he had brought into the furtheſt part of the Eaſt amongſt barbarous and cruel Nations, and provoked by the War. The perſwaſions of *Califthenes*, the *Philoſopher*, did prevail much upon him, who was his familiar acquaintance, and was bred up with him in the School of *Ariſtotle*, and was at that time ſent for by him to commit his atchievements unto Hiſtory.

Having therefore called back his mind to the War, he took into his protection the *Dracans* and *Choraſmians*, who did ſubmit unto him; Not long after, to make himſelf yet more hateful, he commanded that he ſhould not only be worſhipped, but Adored, which was the only thing he had forborn in the proud imitation of the *Perſian* Kings. *Califthenes* was the moſt eager and moſt reſolute of all that did contradict it, which brought a deſtruction both on him and many others of the Princes of the *Macedons*, for they were all put to death under the pretence of Treaſon. Nevertheleſs the *Macedons* would not admit of Adoration, but retained their ancient Cuſtom of ſaluting their King.

After this, he marched into *India* to bound his Empire with the Ocean and the fartheſt Eaſt, to which glory, that the ornaments of his Army might be agreeable, he cover'd with Silver the trappings of their Horſes, and the Arms of his Souldiers; and from their Silver Bucklers he called his Army *Argyraſpidæ*. When he came unto the City of *Niſa*, the Inhabitants not reſiſting him by reaſon of their religious confidence in the aſſiſtance of their God *Bacchus*, by whom that City was builded, he commanded that it ſhould be ſpared, being glad that he followed not only the Militia, but the foot-ſteps of the God.

After this he did lead his Army to the ſight of the holy Hill, which was cloathed with Vines and Ivy, ſo naturally, and ſo elegantly, as if it had been adorned by the Art and induſtry of the hand of the Planter. But his Army was no ſooner marched to the Hill, but, tranſported with a ſudden rapture, they did break forth as by inſtinct

inſtinct into the ſacred ullulations of the God, and to the amazement of the King, they did run up and down without the leaſt prejudice, that he might underſtand, that by ſparing the Inhabitants, he provided as well for his own Army, as for them.

From thence he marched to the Hills of *Dædalus*, and to the Kingdom of Queen *Cleophis*, who having yielded herſelf unto him, ſhe received back her Kingdom, having redeemed it by granting him the uſe of her body: obtaining that by wantonneſs which ſhe could never have purchaſed by the force of Arms; She called her Son, *Alexander*, who was begotten by him, who afterwards enjoyed the Kingdom of the *Indians*. Queen *Cleophis* by reaſon of this violation of her chaſtity was afterwards called by the *Indians*, The royal Harlot. Having marched almoſt through *India*, when he came to a Rock as wonderful in its bigneſs, as in the difficulty of its aſcent, into which many Nations fled for their ſafety, he underſtood that *Hercules* was by an Earthquake prohibited from the taking of it. Being therefore tranſported with a deſire to overcome the Acts and Labours of *Hercules*, with infinite difficulty and danger, he became maſter of it, and took into his protection all the Nations thereabouts. One of the Kings of the *Indians* was called *Porus*, as admirable by the ſtrength of his body, as by the greatneſs of his mind; who having underſtood before of the advance of *Alexander*, had prepared an Army to entertain him. The Battels being joyned, he commanded his Army to invade the *Macedons*, and demanded for their King; being reſolved (as a private Enemy) to fight with him hand to hand; *Alexander* made no delay to anſwer him, and in the firſt encounter having fallen head-long to the ground, his Horſe being killed under him, he was preſerved by the concourſe of his Guard. *Porus* being almoſt covered with blood, from many wounds which he received, was taken Priſoner, and with ſuch indignation grieved that he was overcome, that after his Enemy had given him quarter, he would neither take

any

any ſuſtenance, nor ſuffer his wounds to be dreſſed, and with much difficulty was perſwaded to be contented to live.

Alexander in the honour of his valour, did ſend him back ſafe into his own Kingdom: He erected there two Cities, one called *Nicea*, the other *Bucephale*, after the name of his Horſe: After that having overthrown their Armies, he took the *Adreſtrians*, *Strathenians*, *Paſſitams*, and *Gangavitans*; when he came to the *Euphitans* he found that they attended his coming with an Army of two hundred thouſand Horſe, and all his Army being tired as well by the numbers of their Victories as by their labours did beſeech him with tears, that he would put at laſt a period to the War, and once think upon a return into his Countrey; they beſought him to look upon the years of his Souldiers whoſe age would ſcarce ſuffice to their return; ſome ſhewed him their gray hairs, others their wounds, ſome their bodies conſumed with ſickneſs, and others with the loſs of blood. They only (they ſaid) were the men who endured the continual War-fare of two Kings, *Philip*, and *Alexander*. They did entreat him that he would reſtore their Relicts, and what was left of them to the graves of their Fathers, there being no defect in their zeal, but in their age: Howſoever, if he would not ſpare his Souldiers, that he would ſpare himſelf, and not weary his good Fortune by too much oppreſſing it; Being moved with theſe ſo juſt petitions, he commanded his Camp (as to give an end to his Victories) to be made more magnificent than was uſual, that by the large extents thereof, both the Enemy ſhould be terrified, and an admiration of him ſhould be left unto poſterity. His Souldiers did never undertake any work more readily, and their adjacent Enemies being ſlain, with a great joy they returned to their Quarters.

From thence he marched to the River *Aceſines* on which he ſailed to the Ocean; The *Geloné* there and the *Aſſbians* (two Nations of whom *Hercules* was the Founder)

der) did ſubmit unto him; from thence he ſailed to the *Ambrians* and *Sycambrians*, which Nations with fourſcore and three thouſand armed Foot, and threeſcore thouſand Horſe were ready to receive him; Having overthrown them in Battel he did lead his Army to their City, and being himſelf the firſt man that ſcaled the Walls, when he found the City to be abandoned by its Defendants, he leaped down without any of his Guard, into it; The Enemy when they did behold him alone, with a great ſhout from every place ran towards him to try if in one man they could end the Wars of the World, and give a revenge to ſo many Nations. *Alexander* did as reſolutely reſiſt them, and did fight alone againſt ſo many thouſands: It is incredible to be ſpoken, that, not the multitude of his Enemies, nor the pointed force of their weapons, nor the cries and ſhouts they made provoking one another could any ways affright him; he alone did kill and put to flight ſo many thouſands of them; but when he perceiv'd that he began to be over-powered by their numbers, he applied himſelf to the body of a Tree that ſtood cloſe unto the Wall, by which defence he along time did ſuſtain their multitudes: His friends at length (the danger being underſtood) did leap down unto him, of which many were ſlain, and the Battel continued doubtful, until all his Army (the Walls being thrown down) did come to his aſſiſtance: In this Fight being ſhot with an arrow under the breaſt, he fainted through the loſs of blood, yet he fought ſo long; with one knee on the ground, untill he had killed him who wounded him. The cure of the wound was more grievous than the wound it ſelf; but being at laſt reſtored from almoſt a deſperation of recovery, he ſent *Polyperchon* with his Army unto *Babylon*. He himſelf with a ſelected number of Souldiers did go aboard his Fleet to make ſome further diſcovery on the Ocean. When he Landed at the City of King *Ambigerus*, the Inhabitants underſtanding that he was not to be overcome by the ſword, did arm their Darts with poyſon, and with a double wound of death, forcing their Enemies to retreat from

their Walls, they killed many of them. When amongſt others, *Ptolomy* was deadly wounded, and was even ready to expire, an herb was ſhown to the King in his ſleep as a remedy for the poyſon; which being found out and ſteeped in *Ptolomy's* drink, he was ſuddenly delivered from the danger, and by this remedy the greater part of the Army was preſerved. The City being taken, he returned to his Ships and ſacrificed to the Ocean, imploring a happy return into his Country; And (as a Chariot driven about the goale) having put bounds unto his Empire, where the creeks, or the ſolitudes of the Land did ſuffer him to paſs, or the Sea was navigable, he was at laſt brought by a favourable tide into the mouth of the River of *Indus*. There, as a Monument of what he had done, he builded the City of *Barce*, and erected Altars, having left one of his friends as his Lieutenant over the Maritim *Indians*: Being afterwards to march altogether by Land, having underſtood that the places were dry, about the middle of his way he cauſed Wells to be digged, and great ſtore of freſh water being found he came to *Babylon*. Many of the conquered Nations did there by their Ambaſſadours accuſe his Lieutenants, whom *Alexander* without any reſpect of friendſhip did cauſe to be put to death in the ſight of the Ambaſſadours.

After this he took to marriage *Statyra*, the daughter of King *Darius*, and gave in marriage to the Princes of the *Macedons*, the moſt noble of the Virgins choſen out of all Nations, that by the community of the fact, the fault of the King might appear the leſs. He then called his Army together, and promiſed at his own charges to pay all their debts, that intirely they might carry home with them both their booty and their pay. This munificence was remarkable, not only for the roundneſs of the ſum, but alſo for the title of the Gift; nor was it more grateful to the Debtors than to the Creditors, becauſe the exaction as well as the ſolution was of equal difficulty to them both: Three and twenty thouſand Talents were laid forth in this [illegible] The old

Souldiers being diſmiſſed, he ſupplied his Army with thoſe of the younger age; who being retained, did murmur at the departure of the old Souldiers, and demanded to be diſcharged themſelves, they required that *Alexander* would not number their years, but their pay unto them; and being choſen into the ſame War with the old Souldiers, they thought it juſt they ſhould be diſobliged of their oath with them; at laſt they turn'd their entreaties into reproaches, and told him ſince he had ſo great a mind to it, he ſhould end the Wars alone with his Father *Hammon*. *Alexander* on the other ſide, ſometimes did chaſtiſe his Souldiers, ſometimes he did perſwade them that they would not with ſeditions cloud the glory of their War-fare. At the laſt when he found that he prevailed nothing by words, he leaped unarmed from the Tribunal amongſt the armed multitude, to apprehend the Authors of the ſedition; and no man oppoſing him, he with his own hand took twelve of them and hurried them to puniſhment; either the fear of the King did give them ſo great a patience to die, or the Diſcipline of the War did give the King ſo great a conſtancy to exact puniſhment of them. After this, having called the Auxiliaries of the *Perſians* to convention by themſelves, he extolled their perpetual fidelity, both towards himſelf, and towards their former Kings: He made mention of his benefits to them, and that he never did deport himſelf towards them as being conquered, but rather as the Companions of his Conqueſts; laſtly, that he tranſpoſed himſelf into their manners and faſhions, and not they into the manners of his Country, and that the Conquerours did mingle in marriage and affinity with the conquered; He declared that he was now reſolved to commit the Cuſtody of his Body not to the *Macedons* only but to them; And accordingly he choſe out of their young men one thouſand of them to be in the number of his Guard; he mingled alſo a party of the *Perſian* Auxiliaries with his own Army, to inure themſelves to the Diſcipline of the *Macedons*; which the *Macedons* took much to heart, alledging that the Enemies of the King were

were overcome by him for their own advantage. Then they all weeping did repair unto him, and besought him that he would rather satisfie himself with their punishments than with their ignominy. By which modesty they prevailed so much upon him, that he disauthorised eleven thousand of the ancient Souldiers. Of his friends that were old Souldiers; there were dismissed *Polypercon*, and *Clytus*, *Gorgias*, *Polydamas*, and *Antigonus*.

In their return, *Craterus* was appointed to be their chief, who was also to be the Kings Lieutenant in *Macedonia* in the place of *Antipater*, who was called out of *Macedonia* to bring some Recruits unto the Army and to be in the place of *Craterus*: Their pay was given to them returning home, as if they had continued still in the Army. Whiles these things were thus mannaged, *Ephestion* died, one of the Kings friends, and most dear unto him both by the endowments of his beauty, and by the obsequiousness of his youth, whom *Alexander* contrary to the dignity of a King, did a long time lament, and erected him a Tomb on which he laid forth twelve thousand Talents, and commanded after he was dead, that he should be worship'd as a god.

Returning to *Babylon* from the furthest Coasts of the Ocean, he was informed that Ambassadours from *Carthage* and other Cities of *Africk*, as also from *Spain*, *Sicily*, *France* and *Sardinia*, and from divers Cities of *Italy*, did attend his arrival. The terror of his name had so possessed the whole World, that all Nations submitted to him as to their destined King: For this cause approaching to *Babylon* to keep as it were a Parliament of the World; some of the *Magicians* did advise him nor to enter into the City, affirming that it would be fatal to him: wherefore *Babylon* being omitted, he turned aside to *Syrsia* a City heretofore unpeopled, on the other side of *Euphrates*; He was there again importuned by *Anaxarchus* the Philosopher to despise the presages of the *Magicians* as things false and uncertain, and unknown to men; and, if proceeding either from Destiny, or from

from Nature, not to be prevented. Being returned therefore to *Babylon*, after the leiſures of many days, he again prepared a ſolemn Feaſt, which ſometimes before he had intermitted, where having devoted himſelf altogether to mirth, in the exceſs of drinking he added night unto the day, and *Theſſalus* a Phyſitian afterwards to a new bouze did invite both him and his Companions. Having taken the Cup into his hand, in the middle of his draught, he groaned as if he had been ſtruck through with a Sword; and being carried half dead from the Banquet, he was tormented with ſo great a pain, that to free himſelf of it, he demanded for a Sword, and his body became ſo extreamly tender, that he complained at the touches of his friends, as if he had received ſo many wounds. His friends divulged the cauſe of his diſeaſe to be a diſtemper by the exceſs of Wine, when indeed it was Treaſon, the Infamy whereof the powerfulneſs of his Succeſſours did ſuppreſs. The Authour of the Treaſon was *Antipater*, who when he beheld the deareſt of his friends commanded to death, his Son-in law *Alexander Lynceſtes* ſlain; and himſelf, having performed conſiderable ſervice in *Greece*, not to become diſ-reſpected only, but alſo to be made diſtaſtful to the King, and moreover to be accuſed by his Mother *Olympias* for divers inſolencies: when he conſidered alſo, what were the puniſhments which the Lieutenants of the conquered Nations not long before too cruelly indured, and conjectured that he himſelf was called out of *Macedonia*, not to the ſociety of the War, but to be a partaker of their puniſhments; Therefore to make ſure work with the King, he with poyſon ſuborn'd his Son *Caſſander*, who with his Brother *Philip* and *Jolla* were accuſtomed to miniſter unto him; So great was the ſtrength of this poyſon, that it could not be contained either in Iron or in Braſs, or in any Shell, and could no way be carried, but in the hoof of an Horſe, *Caſſander* was inſtructed that he ſhould not commit the truſt of his ſecrecy unto any but to *Theſſalus* and his Brothers. For this cauſe therefore the Feaſt was pre-

pared and renewed in the houſe of *Theſſalus*. *Philip* and *Jolla* who were accuſtomed to take an aſſay of the Kings Cup, had the poyſon ready in cold water and having taſted of the Wine they put the poyſon afterwards into it. Four days afterwards, *Alexander* finding that death undoubtedly was approaching, he ſaid, that he acknowledged the fate of the Family of his Anceſtors, for moſt of the *Æacidans* died about the thirtieth year of their age: After this he pacified the Souldiers, growing into tumults, and ſuſpecting that he periſhed by Treaſon; and being brought into the higheſt and the moſt conſpicuous place of the City, he did admit them all into his preſence, and gave them his right hand to kiſs. When they all wept, he was ſeen to be not only without tears himſelf, but without the leaſt ſhow of a troubled mind, and comforted ſome who impatiently did lament; he gave to others his inſtructions to deliver from him to their Parents, ſo invincible was his courage now againſt death, as it was before againſt his Enemies. The Souldiers being diſmiſſed, he demanded of his friends who ſtood round about him, if they thought they ſhould find another King that was like unto him? They all holding their peace, he ſaid, that as he himſelf was ignorant of that, ſo he was confident of this, and did preſage it, and did almoſt with his eyes behold how much blood *Macedonia* ſhould loſe in this contention, and with how many ſlaughters ſhe would parentate to him being dead: At the laſt, he commanded his body to be buried in the Temple of *Hammon*. When his friends beheld him to faint away, they demanded whom he would conſtitute to be the heir of his Empire? He made anſwer, The moſt worthy. So great was the magnitude of his mind, that, when he had left behind him his Son *Hercules*, his Brother *Aridæus*, and his wife *Roxane* was great with Child; yet forgetting thoſe obligations, he did nominate the moſt worthy to be his Heir; as if it were a ſin, that any but a Valiant man ſhould ſucceed a Valiant man, or that the Power of ſo great an Empire ſhould be left to any but to approved reſolutions: With theſe words, as if he had

had ſounded into the ears of his friends a charge unto the Battel, or had ſent the evil ſpirit of diſcord amongſt them, they all grew immediately jealous of one another, and in a popular ambition, did all tacitely ſeek the favour of the Souldiers. On the fixth day, being ſpeechleſs, having taken his Ring from his finger he delivered it to *Perdiccas*, which for the preſent did pacifie a little the growing diſſention of his friends; for although he was not named Heir by voyce, yet by choyce he ſeemed to be elected. *Alexander* deceaſed, being three and thirty years of age and one Month, a man endued with a mightineſs of ſpirit above the capacity of men. On that night when his Mother *Olympias* did conceive him, ſhe ſeemed in her ſleep to have commerce with a great Serpent, neither was ſhe deceived in her dream, which by ſome god was preſented to her; for undoubtedly ſhe had in her womb a burden above the condition of mortality; and although the generation of the *Æacidans* from the firſt memory of Ages, and the Kingdoms of her Father, Brother, and Husband, and of her Anceſtors before them, did render his Mother moſt illuſtrious; yet ſhe was not more glorious by any Title, than by the name of her Son. There appeared alſo many preſages of his greatneſs on the day of his birth; for two Eagles flying all that day round about the Palace, did pearch at laſt upon the Battlements of his Fathers Court, prognoſticating unto him, the two Empires of *Europe* and *Aſia*; and on the ſame day his Father received the glad tidings of two Victories, the one in *Illyria*, and the other in *Olympick* race, to which place he ſent ſome Chariots drawn with four horſes, which portended to the Infant the victory of the whole World. He was of admirable apprehenſion in the ſtudy of letters, and having paſſed his minority, he, for the ſpace of five years had his education under *Ariſtotle*, the moſt excellent of all the Philoſophers. Being inveſted in his Fathers Kingdom, he commanded that in his Title he ſhould be called King of all Lands, and Lord of the world. So great a confidence had his Souldiers in him, that he being preſent, they

feared not, though unarmed, the arms of any Enemy. He therefore never encountred any Enemy whom he did not overcome, nor beſieged any City which he did not take in, nor invaded any Nation over whom he did not triumph. At the laſt, he was overcome not by any proweſs of his Enemy, but by Treaſon, and the Civil fraud of his own Subjects.

The Thirteenth Book of *JUSTIN.*

Alexander the Great, being deceaſed in the flower of his Age, and the height of his Victories; a ſad ſilence there was over all *Babylon*, and over all men. The conquered and barbarous Nations would not believe the report, who believ'd him to be as immortal as he was invincible; They called to mind how often he had been pluckt from ſudden death, how often his Sword being broke, and his buckler ſlipt from his hand, he on a ſudden preſented himſelf to his Souldiers, not only ſafe, but a Conquerour. But as ſoon as it was believed that he was dead, all the barbarous Nations, whom not long before he overcame, did lament him not as an Enemy, but as a Father. The Mother alſo of *Darius* (who, her Son being loſt, yet by the indulgence of the Conquerour repented not that ſhe lived until that day, although reduced from the height of Majeſty into Captivity) having heard of the death of *Alexander*, did wilfully end her own life, not that ſhe perferr'd an Enemy above her Son, but becauſe ſhe found the piety of a Son in him whom ſhe had feared as an Enemy. On the other ſide, the *Macedons* did rejoyce, as if they had loſt rather an Enemy than a Citizen, and a King of ſo great a Majeſty, condemning his great ſeverity, and the daily danger of the War. To this you may add that the Princes looked after the Soveraignty of command, the common Souldiers

Souldiers after the Treaſure, and the heavy and great weight of Gold as an unexpected booty; thoſe bending their thoughts on the ſucceſſion of his Kingdom, and theſe on the inheritance of his riches: for you are to underſtand that there was in the treaſury one hundred thouſand, and in the office of the yearly revenues and tributes, three hundred thouſand Talents; But the friends of *Alexander* did not undeſervedly expect the Kingdom; for they were of that vertue and veneration, that you would have believ'd every one of them to be a King; ſuch a graceful beauty of countenance, ſuch a tall ſtreightneſs of body, ſuch a greatneſs and vigour of ſtrength and wiſdom were in them all, that they who did not know them, would have judged them not to be ſelected out of one people, but out of all the Nations in the earth. for never *Macedonia* before, nor any other Nation did flouriſh in the production of ſuch famous men: whom *Philip* firſt of all, and after him *Alexander* did ſelect with ſo much care, that they ſeemed not ſo much to be choſen into the ſociety of the War, as into the ſucceſſi- of the Kingdom. Who would therefore wonder that the world ſhould be conquered by ſuch Miniſtrators, when the Army of the *Macedons* was governed rather by ſo many Kings, than Captains, who never had found any equal to them, if they had not fallen out amongſt themſelves; and *Macedonia* in the room of one ſhould have had many *Alexanders*, if Fortune had not armed them by the emulation of their virtue into their mutual deſtruction.

But, *Alexander* being deceaſed, they were neither ſecure, nor joyful, drawing both their perſons and competitions into one place; neither were the common Souldiers leſs ſollicitous, whoſe liberty was more diſſolute, and whoſe favour more uncertain: Their equality did encreaſe their diſcord; not one of them all ſo excelling another, that any one of them ſhould ſubmit unto him. Therefore putting on their Arms, they came all unto the Court to form a new State according to the emergency of the preſent affairs. *Perdiccas* was of judg-

ment, that they ſhould attend the Iſſue of *Roxanes* womb, who being eight Months with Child, was almoſt ready to be delivered, and if ſhe brought forth a boy, that he ſhould be the Succeſſour in the Kingdom. *Meleager* affirmed that the Counſels ought not to be delayed to the doubtful events of the birth of the child, neither ought they to attend when Kings ſhould be born unto them, when they might make choice of thoſe who were born already; for if they would have a child, there was at *Pergamus* the Son of *Alexander*, begotten on *Arſine*; or if they would rather have a young man, there was in the Camp *Aridæus* the Brother and companion of *Alexander*, and moſt acceptable to all, though not in his own, yet in the name and notion of *Philip* his Father. He alledged that *Roxane* received not her original from the *Perſians*, neither was it lawful that Kings ſhould be derived to the *Macedons* from thoſe whoſe Kingdoms they deſtroyed, and that *Alexander* himſelf was againſt it, who dying made no mention of him. *Ptolemy* would not aſſent that *Aridæus* ſhould be King, not only by reaſon of his Mothers infamy, being begot on *Lariſſea*, the Dancereſs, but alſo by reaſon of his own incapacity, leſt he having the Title only, another ſhould govern the Empire; it was therefore better he ſaid to make choice of thoſe, who in regard of their virtue were next unto the King, who might govern the Provinces, and might command War or Peace, than to ſubject themſelves to the command of unworthy men under the pretence of a King.

The opinion of *Perdiccas* was approved by the conſent of all: It was therefore agreed upon, that they ſhould attend until *Roxane* was delivered of her Child, and if it were a Male, that *Leonatus*, *Perdiccas*, *Craterus*, and *Antipater* ſhould be his Guardians, and immediately they every one did take their oaths to perform the office of a Guardian. When all the horſe-men did the like, the foot being offended, that they were not aſſumed into the participation of their Counſels, did chuſe *Aridæus* the Brother of *Alexander* to be their King, and did provide him with a Guard out of their own Companies, and commanded

manded that he ſhould be called *Philip*, after the name of his Father, which when it was reported unto the Horſe-men, they ſent two of the Nobility, *Attalus* and *Meleager* to pacifie their minds, who ſeeking a new power to themſelves by a compliance with the people, omitting their legation, did accord with them. On this the ſedition did increaſe, and it began now to have both head and Counſel. The foot being all in arms, did break into the Court to deſtroy their Cavalry, which being underſtood, the Horſe ſurprized with fear, did abandon the City, and having encamped not far from it, the Foot themſelves were ſtartled at it. But the conteſtation of the Nobility ceaſed not: *Attalus* did ſend to kill *Perdiccas* who was Captain of the other party, to whom being armed, and outdaring them, when the Executioner durſt not approach, *Perdiccus* was of ſo great a reſolution, that of his own accord he came unto them, and admoniſhed them to look back upon the crime which they were about to commit, and conſider againſt whom they had taken arms, not *Perſians*, but *Macedons*, not enemies, but Citizens, and moſt of them their neareſt kinſmen, certainly their Fellow-Souldiers, and companions in the ſame Tents and dangers; it would be a gallant ſpectacle he ſaid unto their Enemies, who would rejoyce in their mutual ſlaughter, by whoſe arms they were overcome, and to ſee them with their own blood to parentate to the ghoſts of their Enemies whom they had ſlain. When *Perdiccas* had ſpoken this according to that excellent eloquence which was natural in him, he ſo prevailed upon the Footmen, that his Counſels being approved, he was choſen General by them all. The Horſe at the ſame time being reduced into concord with the Footmen, did chuſe *Aridæus* for their King. But a portion of the Empire was reſerved for the Son of *Alexander*, if a Son were born unto him by *Roxane*: When this was done, the dead body of *Alexander* was placed in the midſt of them, that the Majeſty of it ſhould be a witneſs to their Decrees: Theſe things being compoſed, *Antipater* was made Governour of *Macedonia*, and of *Greece*. The cuſtody of the Treaſure

was committed to *Craterus*: The care of the Army, and of all Military affairs was assigned to *Meleager* and *Perdiccas*; And *Aridæus* was commanded to convey the body of *Alexander* into the Temple of *Ammon*. *Perdiccas* being incensed against the Authours of the sedition, did on a sudden (his Colleague being ignorant of it) command that there should be a lustration of the Army for the death of the King; and having brought the Army into the Field, all men agreeing to it, he privately commanded that the seditious persons should be called out of every Band and delivered to punishment. Being returned, the Provinces were by him divided amongst the Princes, that at once he might remove the Emulators, and make the allotments in the Empire, the benefit of his bounty. *Ægypt* in the first place, and a part of *Africa* and *Arabia* did come by lot to *Ptolemy*, whom *Alexander* from an ordinary Souldier had advanced for his Chivalry: *Cleomenes*, who builded *Alexandria*, was commanded to deliver that Province to him: *Lacedemon* the *Mytylenean* received *Syria* which bounded on it: *Philetas* with his Son received *Cilicia* and *Illyria*; *Acropatus* was Governour of *Media* the greater, and *Alcetes* the Brother of *Perdiccas* was set over *Media* the less: *Susia* and the Nation thereabouts was assigned to *Synus*, and *Phrygia* the greater was assigned to *Antigonus* the Son of *Philip*: *Learchus* obtained *Lycia*, and *Pamphilia*; *Cassander* was to command *Caria*, and *Menander Lydia*; *Thracia* and the Countries near to the *Pontick* Sea were given to *Lysimachus*, and *Cappadocia and Paphlagonia* to *Eumenes*.

The chief Tribunalship of the Camp was given to *Seleucus* the Son of *Antiochus*; *Cassander* the Son of *Antipater* was set over the Life-guard of the King: The former Lieutenants were retained in the further *Bactria*, and the Kingdoms of *India*; but *Taxiles* commanded all betwixt the two Rivers, *Hydaspes* and *Indus*; *Phiton* the Son of *Agenor* was sent into the Colonies planted amongst the *Indians*; *Axiarches* was to command the *Parapomeni*, and bounds of the Mountain *Caucasus*; *Statanor* was set over

over the *Dracans* and *Argæans*, and *Amyntas* the *Bactrians*; *Sythæus* obtained the *Sogdians*, *Nicanor* the *Parthians*, *Philip* the *Hyrcanians*, *Phratafarnes* the *Armenians*, *Neoptolemus* the *Perſians*, *Peuceſtes* the *Babylonians*, *Arthous* the *Pelaſgians*, and *Archeſilaus* the *Meſopotamians*.

This diviſion of the Empire, which was as a fatal gift to every one; did prove unto many a ſubject of great additions; for not long after as if they had divided Kingdoms, and not Lieutenantſhips, being made Kings of Lieutenants, they purchaſed great wealth for themſelves, and dying, left it to their poſterity. When this was done in the Eaſt, the *Athenians* and *Ætolians* with all their power did proceed in the War which they undertook, *Alexander* being alive. The occaſion of the War was, That *Alexander* returning out of *India*, did ſend letters into *Greece*, by which the baniſhed of all Cities were reſtored, thoſe only excepted who were guilty of murther. Theſe letters being read, all *Greece* being preſent at the *Olympick* Fair, a great combuſtion did ariſe, becauſe many of the baniſhed men were driven from their Country, not by the Laws, but by the faction of the Princes, who feared that being called back, they might grow more powerful than themſelves in the Common wealth: Many Cities therefore did openly murmur, and declared that their liberty was to be vindicated Arms. The *Athenians* and *Ætolians* were the chief ſticklers in it: Which when it was reported to *Alexander*, he commanded that a Fleet of one thouſand ſhips ſhould be in readineſs, with which he would proſecute War in the Weſt, reſolving with a ſtrong power to level *Athens* to the ground.

The *Athenians* therefore having drawn an Army together of thirty thouſand Souldiers, and two hundred Ships, did make War againſt *Antipater*, who by lot was Governour of *Greece*, and delaying the battel, and protecting himſelf within the Walls of *Heraclea*, the *Athenians* did cloſe beſiege him. At the ſame time *Demoſthenes* the *Athenian* Oratour, who was driven from

his Country being condemned for bribery, having received a ſum of gold from *Harpalus*, and who fled from the cruelty of *Alexander*, having perſwaded the City to War againſt him, did lead a baniſht life at *Megaræ*; who when he underſtood that the *Athenians* had ſent *Hyperides* their Ambaſſadour to ſollicit the *Peloponnenſians* to joyn in War with them, having following him to *Syceon*, he by his Eloquence joyned *Argos*, and *Corinth*, and other Cities, to the *Athenians*: For which he was called back from baniſhment; the *Athenians* having ſent a ſhip to meet him in the way. In the mean time, *Antipater* being beſieged in *Heraclea*, *Leoſthenes* the Captain of the *Athenians* was ſlain with a dart from the Wall, as he came to give ſome directions in the Leaguer, which ſo encouraged *Antipater*, that he ſallyed forth, and poſſeſſed himſelf of ſome of the works of the Enemies. After that, he by his Ambaſſadours deſired help of *Leonatus*; who when he marched to his aſſiſtance, the *Athenians* meeting him with a gallant Army, and having given him battel on horſe-back, he received a grievous wound, of which he dyed: *Antipater*, although he beheld his Auxiliaries overcome, yet he inwardly rejoyced at the death of *Leonatus*; for he gratulated himſelf that his emulator was taken from him, and that the remainder of his forces was come unto him. Therefore with this additio to his Army, when he appeared to be equal to his Enemy in ſtrength, having raiſed the ſiege, he marched into *Macedonia*: Whereupon the Forces of the *Grecians*, the Enemy being driven from their Confines, did ſteal away into their own Cities: In the mean time, *Perdiccas* having made an unjuſt War upon *Ariaratles* King of the *Cappadocians*, and being Conquerour in the battel, did bring nothing from him but wounds and danger; for the *Cappadocians* flying from the fight into the City, having ſlain their own wives and children, did ſet their own houſes on fire, with all the Forces which they had; and having brought thither all their wealth, they threw both it and themſelves into the flame, ſo that their Enemies, the Conquerours of them and

of

of their Poſſeſſions, did enjoy nothing but only the ſpectacle of the fire. After this, that by his power he might arrive to Royal Authority, he pretended to the marriage of *Cleopatra*, Siſter to *Alexander* the Great, and wife to *Alexander* late King of *Epirus*, *Olympias* her Mother ſeeming enclined to it. But he reſolved firſt to over-reach *Antipater* under the pretence of affinity; he therefore diſſembled to deſire his Daughter in marriage, to the end, that he might the ſooner obtain of him a recruit of young men out of *Macedonia*, which deceit *Antipater* fore-ſaw, and whiles *Perdiccas* courted two Ladies at the ſame time, he obtained neither.

After this, there did ariſe a War betwixt him and *Antigonus*: *Craterus* and *Antipater* aſſiſted *Antigonus* in their own perſons, and having made a Peace with the *Athenians*, did ſubſtitute *Polypercon* in the Government of *Greece* and *Macedonia*. The affairs of *Perdiccas* being in ſome difficulty, he came into *Cappadocia*, and he took into Counſel with him *Aridæus*, the Son of *Alexander* the Great, the charge of whom was committed to him to debate there concerning the carrying on of the War.

It was the opinion of ſome, that the War ſhould be tranſlated into *Macedonia*, the head and original of the Kingdom, where *Olympias* the Mother of *Alexander* lived, who would bring no ſmall moment to their party, beſides the favour of the Inhabitants in their reſpect to the names of *Alexander* and *Philip*.

Others differed in judgment from it, and it was concluded, that it was better for the preſent to begin with *Ægypt*, leſt, whiles they were withdrawn into *Macedonia*, *Aſia* might be ſeized on by *Ptolemy*. In the mean time, *Paphlagonia*, *Caria*, *Lycia* and *Phrygia* were added to the Provinces, of which *Eumenes* was Governour: It was appointed that they ſhould there attend the coming of *Antipater* and *Craterus*: *Alcetas* the Brother of *Perdiccas* and *Neoptolemus*, did joyn themſelves with their Armies to the Armies of *Perdiccas*: The charge of the Navy was committed to *Clytus*, *Cilicia* was taken from *Philotas*, and given to *Philoxenus*:

Ioxtnus: *Perdiccas* himſelf with a formidable Army did march into *Egypt*; And thus the *Macedons*, their Captains being divided into two parties, were armed againſt their own bowels, and turning their ſwords from an hoſtile War, they covered themſelves with civil blood, after the example of mad-men, who with their own hands, do tear their own members. *Ptolemy* in *Egypt*, with wiſe induſtry, did lay up great riches; for with ſingular moderation of government he attracted the *Egyptians* to him, and obliged the neighbouring Kings with benefits, and all other civil reſpects: He alſo enlarged the bounds of his Empire, having poſſeſſed himſelf of the City *Cyrene*, and he was now ſo great, that he feared not ſo much his Enemies, as he himſelf was become terrible unto them. The City of *Cyrene*, was builded by *Ariſtheus*, who being tongue-tyed, was called *Battus*. *Cyrenus* his Father, King of the Iſland of *Thera*, when he came to the Oracle of *Delphos* to implore the God to take away the diſgrace from his Son who could not ſpeak, he received an anſwer by which his Son *Battus* was commanded to go to *Africa*, and to build there the City *Cyrene*, which being done, he ſhould enjoy the uſe of his tongue: When the anſwer ſeemed like a jeer, by reaſon of the ſimilitude of the Iſland *Theramenis*, from which they were commanded to travel ſo great a journey to build a City in *Africa*, the Oracle was not obeyed: Not long after, having their contumaciouſneſs puniſhed with a Peſtilence, they were enforced to be obedient to the Oracle, their number being ſo few, that all of them could ſcarce fill one ſhip; when they came into *Africa*, having driven away the Inhabitants, they ſeated themſelves on the Hill *Cyra*, being delighted both with the pleaſantneſs of the place, and the abundance of the water. There *Battus* their Captain, the knots of his tongue being untyed, did begin to ſpeak, which encouraged them (the promiſes of the God being in ſome part fulfilled) to proceed in the building of the City; Having there pitched their Tents, they received the opinion of the ancient

fable,

Fable, that *Cyrene*, a Virgin of an excellent beauty, being forced from the Hill *Pelion* to *Theſſaly* by *Apollo*, and brought to the Cliffs of the ſame Hill which they did inhabit, being big by the God, did bring forth four children, *Nominus*, *Ariſtæus*, *Eurocus*, and *Agæus*; thoſe who were ſent by their Father *Hypſeus* King of *Theſſaly*, to ſeek out the Virgin, did reſide in the ſame place with her, being taken with the pleaſure of the place. Three of the Boys being grown unto age, did return afterwards into *Theſſaly*, where they enjoyed their Fathers Kingdom; *Ariſtæus* did reign in *Arcadia*, and firſt delivered unto men the uſe of Bees, and Honey, and Milk, and Curds, and the knowledge of the *Solſtices*, and the motion of the Stars: Which being underſtood, *Battus* (the name of the Virgin being known by the Oracle) did build the City *Cyrene*.

Ptolemy being encreaſed with the ſtrength of this City, did make ready for War againſt the coming of *Perdiccas*: But the hatred contracted by his arrogance, did more hurt *Perdiccas*, than all the Forces of his Enemies, it ſomuch that his companions not enduring him, did flye away in Troops unto *Antipater*. *Neoptolemus* being left for the aſſiſtance of *Eumenes*, would not only flye away, but alſo attempted to betray the Army, which when *Eumenes* perceived, he held it neceſſary to fight with the Traytor, and *Neoptolemus* being overcome, did flye unto *Antipater*, and *Polypercon* did perſwade them by continual marches to advance againſt *Eumenes*, and to fall upon him, being proud of the Victory, and grown ſecure by reaſon of his flight; But *Eumenes* had notice of it; and the treacheries were turned againſt the Traytors, who thinking to have aſſaulted him, unſuſpecting their advance, and unprepared to receive them; they were aſſaulted themſelves, not thinking of his approach, and wearied withal by their watching, and their travels in the night. In that fight *Polypercon* was ſlain, and *Neoptolemus* fighting hand to hand a long time with *Eumenes* (both of them being wounded) was at the laſt overcome and killed by him. *Eumenes* being Conquerour

querour in two battels, did a little support the afflicted parties of his Companions. And, *Perdiccas* at last being slain, he was saluted as King by the Army of the Enemy with *Phyton*, and *Illyrius*, and *Aleetas* the Brother of *Perdiccas*, and War was decreed against them by *Antigonus*.

The Fourteenth Book of *JUSTIN*.

Eumenes having understood that *Perdiccas* was slain, and himself judged as an Enemy by the *Macedonians* and that War was denounced against him by *Antigonus*, did of his own accord declare it to his Souldiers, lest fame should make it greater than it was, or affright the minds of the Souldiers with the novelty of the danger, and withal that he might take new counsels from their motions, if he found that they were animated against him; He therefore constantly professed, that if these things were a terrour unto any of them, he would willingly grant him leave to depart: By which words he so enflamed the minds of all to adhere unto him, that of their own accord they did exhort him to the War, affirming that with their Swords they would cut in pieces the Decrees of the *Macedons*. Being advanced with his Army into *Ætolia*, he commanded the Cities to pay him contribution, and violently forced it from those who refused it. Afterwards he marched unto *Sardis*, to *Cleopatra* the sister of *Alexander* the Great, that by her voyce the chief Officers aed Centurious might be confirmed, conceiving that regal Majesty would turn all to that side for which she stood.

Such was the veneration of the greatness of *Alexander*, that even by the addresses unto women, the favour of his sacred name was implored. On his return, Letters were found dispersed over all the Camp, in which great

great rewards were promiſed to thoſe who ſhould bring the Head of *Eumenes* to *Antigonus*, *Eumenes* having underſtood it, and called the Souldiers to an Aſſembly, did in the firſt place give thanks that there was not any found amongſt them who preferr'd the hope of a bloody reward above the Oath of his fidelity, and craftily concluded that theſe Letters were contrived and ſcattered by his own directions, thereby to make a trial of their reſolution: He declared that his ſafety conſiſted in the power of them all, and that none of the Generals would ſo overcome, as to decree that ſuch a moſt wicked act ſhould be determined againſt him. By this means he confirmed the ſtaggering reſolutions of his Souldiers for the preſent; and provided for the future, that if any ſuch thing ſhould happen again, his Souldiers might believe that it was no corruption of their Enemies, but the temptation of their General: They therefore all by throngs did offer themſelves and their endeavours for the preſervation of his perſon.

In the mean time *Antigonus* came upon them with his Army, and having encamped cloſe unto him, did on the next day ſet his Army in Array to give him Battel. *Eumenes* alſo with great care marſhalled the Field, and made no delay of the encounter; but being overcome, he fled into a Caſtle that was fortified, where when he ſaw that he muſt undergo the fortune of a ſiege, he diſbanded the greater part of his Army, leſt he ſhould be delivered to the Enemy by the conſent of the multitude, or the ſiege ſhould be oppreſſed by their numbers. After this, in a moſt humble manner he ſent Ambaſſadours to *Antipater*, who only was equal in power to *Antigonus*, who when he found that conſiderable aids were ſent to *Eumenes* by *Antipater*, he raiſed the ſiege. *Eumenes* was now delivered from the fear of death, but not from the fear of danger, having before diſbanded a great part of his Army. Therefore looking round about him to provide for his ſafety, it ſeemed moſt expedient to him to have recourſe to the *Argyraſpides* of *Alexander* the Great, an invincible Army, and ſhining with the glory of ſo great and ſo many Victories.

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But, *Alexander* being deceased, the *Argyraspides* disdained to be commanded by any, conceiving that the Militia under others would be but disgraceful after the memory of so great a King. *Eumenes* therefore did court them with alluring words, and, full of submissive respects, did complement with every one of them, sometimes calling them his Fellow-Souldiers, sometimes his Patrons, sometimes the Companions of his dangers in the great labours of the East, sometimes his Supporters, and the only Refuges of his safety; they (he said) were the only men by whose valour the East was overcome, the only men who exceeded the Wars of *Bacchus*, and the Monuments of *Hercules*, by whom *Alexander* was made Great, by whom he obtained divine honours and immortal glory; He besought them to receive him, not as their general, but as their Fellow-Souldier, and to be admitted as a member of their body. Being on this condition entertained, he not long after, by admonishing all of them, and by gently correcting what was done amiss amongst them, did by degrees usurp the Sovereignty of Command; nothing was done in the Camp without him, nothing could be contrived or determined without his Policy. At the last, when it was declared that *Antigonus* came against him with an Army, he enforced them to come down and to give him Battel, where when they despised the Commands of their General, they were overcome by the valour of their Enemies. In that Battel, they did not only lose their glory gained in so many Wars, but their booty also, with their Wives and Children. But *Eumenes*, who was the Author of their overthrow, and had no other hope of safety, did encourage the conquer'd, affirming that they were superior to their Enemies in courage; for they slew five thousand of them, and if they would but continue the War, he assured them that the Enemy of their own accord would desire Peace of them. He informed them that their losses (by which they thought themselves overcome) were but two thousand Women and a few Children and Slaves, which were but the luggage, and the lumber

of

of the War, and to be repaired by fighting and proſecuting, and not by forſaking the Victory. But the *Argyraſpides* made anſwer that they would neither fly, after the damages of Matrimony, and the loſſes of their Wives, nor would they make War againſt their own Children. Moreover, they did torment him with reproaches, that in their returning home after ſo many years of their pay dearly earned with the rewards of ſo many Victories, he recalled them (being diſcharged) into new Wars and Battels, as laſting as they were dangerous, and had with vain promiſes deceived them, being almoſt at their journeys end in the very entrance of their Country, and the ſight of their houſhold goods; and now having loſt all the booty which they gained in their happy War-fare, he would not permit them in the penury of their old age to reſt, being overcome: Immediately upon this, their Captains not knowing of it, ſent Ambaſſadours to *Antigonus*, demanding that what they had loſt, might be reſtored to them: He promiſed that all things ſhould be returned, if they would deliver up *Eumenes* unto him; which being underſtood, *Eumenes* with a few men did attempt to fly, but being brought back, and his affairs altogether deſperate, there being a great concourſe of the multitude, he deſired to have the liberty to ſpeak unto the Army; which being readily granted by them all, ſilence being made and his hand cuffs of Steel taken off, he ſtretched forth his hand unto the people, having yet ſome other chains upon him, and ſaid: Souldiers, Behold here, the habits and the ornaments of your General, which none of the Enemies have impoſed upon me, for that would be my comfort: It is you, who of a Conquerour have made me conquered, and of a General a Captive; four times within this one year have you obliged your ſelves unto me in an oath of fidelity, but that I do omit, for it becomes not the miſerable to be reproachful: One thing I intreat of you, that if *Antigonus* be reſolved to take away my life, that you will give me leave to die amongſt you. For it concerns not him

at

at all, where or in what manner I ſhall fall; and I ſhall by this means be delivered from the ignominy of death. This if I ſhall obtain, I will diſoblige you all of the Oath, by which you have ſo often devoted your ſelves unto me; or if you are aſhamed to lay violent hands upon me, deſiring it, give me a Sword, and permit your General to do that for you without any Oath, which you have ſo often ſworn, that you would act for your General. When he could not obtain it of them, he turned his entreaties into curſes, and in a great paſſion: But you (he ſaid) O devoted Heads, may the gods, the Revengers of perjury, look down in judgments, upon you, and give unto you ſuch ends as you have given to your Generals; It is you who have imbrued your guilty hands in the blood of *Perdiccas*; It is you who attemped the murther of *Antipater*; It is you (which is the worſt of all) who would have killed *Alexander* himſelf, if it were poſſible for him to have fallen by a mortal hand, having ſo often tormented him with your ſeditions; I now the laſt ſacrifice of ſuch perfidious wretches, do fix theſe curſes and imprecations on you: May you live all your lives Vagabonds, and deſolate in Tents and in Baniſhment: May your own Arms devour you, by which you have deſtroyed more Captains of your own, than of your Enemies. Being full of paſſion, he commanded his Keepers to go before to the Camp of *Antigonus*; the Army followed, having betrayed their General; and he himſelf a Captive, did bring the triumph of himſelf to the Tents of his Conquerour: They delivered all the Trophies, all the Palms and Laurels of King *Alexander*, together with themſelves, unto the Conquerour; and that nothing of the Pomp might be wanting, their Elephants, and the Auxiliaries of the Eaſt did follow. Much more honourable was this for *Antigonus*, than ſo many Victories were for *Alexander*; for though *Alexander* conquered the Eaſt, *Antigonus* Conquered thoſe by whom the Eaſt was overcome. *Antigonus* therefore divided amongſt his Army, theſe Conquerours of the World, having reſtored all things to them which he took from them in the former

Victory.

Victory. After this, he did ſet a Guard upon *Eumenes*, being not admitted to come into his preſence, in reſpect of the familiarity of their former friendſhip. In the mean time, *Euridice* the wife of *Aridæus*, the King of the *Macedons*, as ſoon as ſhe heard that *Polypercon* was returned out of *Greece* into *Macedonia*, and that *Olympias* was ſent for by him, being poſſeſſed with a female emulation, and abuſing the weakneſs of her Husband, whoſe Offices ſhe challenged to herſelf, ſhe did write to *Polypercon* in the name of the King, to deliver the Arms to *Caſſander*, to whom the King had transferred the adminiſtration of the Kingdom; ſhe ſent alſo Letters to *Antigonus* to the ſame effect in *Aſia*, by which benefit *Caſſander* being obliged, did perform all things which the boldneſs of the Queen did prompt him to; Having marched into *Greece*, he made War there on many Cities, by the deſtruction whereof the *Spartans* being affrighted, as by a fire in a neighbours houſe, diſtruſting to their Arms, they did incloſe their City with a Wall, contrary to the anſwer of the Oracles, and the ancient glory of their Predeceſſors; whoſe honourable cuſtom always it was to defend it with their Arms and not with their Walls: So much they degenerated from their Anceſtors, that when for many years, the Wall of their City was the virtue and the valour of their Citizens, they now conceived they could not be ſafe unleſs they lay hid under the protection of a Wall. Whiles theſe things were thus managed, the troubled Eſtate of *Macedonia* did call back *Caſſander* out of *Greece*; for *Olympias* the Mother of *Alexander* the Great, being come from *Epirus* towards *Macedonia*, *Æacidas* the King of the *Moloſſi* following her, ſhe was forbidden by *Euridice* and King *Aridæus* to enter into the Confines of that Kingdom, which ſo incenſed the *Macedons*, both in the regard of the memory of her Husband, the greatneſs of her Son, and the indignity of the act, that they all ſided with *Olympias*, by whoſe command both *Euridice* and King *Aridæus* were both ſlain, having Raigned ſix years after the deceaſe of *Alexander*. But *Olympias* injoyed not the Kingdom long

long afterwards; for having committed many great ſlaughters of the Princes after a womaniſh rather than a manly way; ſhe turned the love of her Subjects into Hatred. Therefore having heard of the approach of *Caſſander*, diſtruſting to the *Macedons*, ſhe fled with *Roxane* her daughter-in-law, and *Hercules* her Grand-child, into the City of *Pidna*. In her journey *Dardamia* the daughter of King *Æacidas*, and *Theſſalonice* her kinſ-women (being alſo famous herſelf by the name of *Philip* her Father) and many other Ladies of Royal blood, a Gallant rather than a profitable company; did attend her.

When *Caſſander* was informed of it, in a ſwift march he came to *Pidna*, and laid a cloſe ſiege unto the City; which when it was oppreſſed with the Sword and Famine, *Olympias* being no longer able to endure the tediouſneſs of the ſiege, having Articles for life, did deliver herſelf to the Conquerour. But *Caſſander* having call'ed the people to an Aſſembly to underſtand what they would have done in relation to *Olympias*, he ſuborned the Parents and kindred of the Noble men whom ſhe had put to death; who having put on mourning habits, did accuſe the cruelty of the woman: by whom the *Macedons* were ſo much inſtigated, that without any reſpect to her former Majeſty, they did decree that ſhe ſhould be put to death, being altogether unmindful that by her Son and Husband, they not only enjoyed their lives with ſafety amongſt their neighbours, but alſo became maſters of ſuch great wealth, as alſo of the Empire of the World. But *Olympias*, when ſhe beheld the armed men to come reſolutely towards her, being cloathed in Royal habiliments, and leaning on her two Maids, ſhe did go to meet them. The executioners beholding her, were amazed, and ſtood ſtill, ſtartled at the Majeſty of her preſence, and the names of ſo many of their Kings which came at once into their memory: At the laſt, they were commanded by *Caſſander* to run her through with a Sword; ſhe drew not back from the ſword, nor at the thruſt that was made, nor gave any ſhriek like a woman, but ſubmitted unto death after the manner of Valiant men,

and

and for the glory of her ancient family; insomuch that you might have seen *Alexander* again in his dying Mother; Moreover, she covered her face with her hair, and the nether parts of her body with her garments, that nothing unseemly might be discovered.

After this, *Cassander* did take to wife *Thessalonice* the daughter of King *Aridæus*, and sent the Son of *Alexander* with the Mother to be kept Prisoners in the Tower of *Amphipolis*.

The Fifteenth Book of *JUSTIN*.

PErdiccas and his Brother *Alcetas*, *Eumenes* and *Polypercon*, and divers Captains of the other party being slain, the contention betwixt the Successors of *Alexander* the Great, did seem to be at an end; when on the sudden a new discord did arise betwixt the Conquerours themselves: For *Ptolemy*, *Cassander*, and *Lysimachus*, requiring that the Provinces and the booty of the money that was taken should be divided; *Antigonus* denied to admit any Companions in the booty, having undertaken all the danger himself; And that he might seem to make an honest War against his Companions, he declared that he would revenge the death of *Olympias*, slain by *Cassander*, and deliver the Son of *Alexander* with his Mother from their imprisonment at *Amphipolis*.

This understood, *Ptolemy* and *Cassander* having entred into a league with *Lysimachus* and *Seleucus* did with great industry provide for the War both by Sea and Land; *Ptolemy* had in his possession *Ægypt* with a greater part of *Africk*, and *Cyprus*, and *Phœnicia*; *Macedonia* and *Greece* obeyed *Cassander*; *Antigonus* had all *Asia*, and a part of the East, whose son *Demetrius* in the first encounter of the battel was overcome by *Ptolemy* at *Calama*: In which Fight, the glo-

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ry of the moderation of *Ptolemy* was greater than his Victory; for he diſmiſſed the friends of *Demetrius*, not only with their own goods, but alſo honoured them with the additions of great Preſents, and reſtored to *Demetrius* all his private treaſure and family; and diſmiſſed him with an honourable complement, That he undertook the War not for booty, but for dignity; being diſpleaſed that *Antigonus*, having overcome the Captains of the other party, would reſerve intirely to himſelf the rewards of the common Victory. Whiles theſe things were in agitation, *Caſſander* returning from *Appollonia*, did fall upon the *Abderitæ*, who having left their Country by reaſon of the abundance of Frogs and Mice, did ſeek out new places of habitation: wherefore fearing leſt they ſhould come into *Macedonia*, he made peace with them and received them into the ſociety of his friendſhip, having aſſigned Lands unto them in the furtheſt borders of *Macedonia*: After this, fearing leſt *Hercules* the Son of *Alexander*, who was now fourteen years of Age, in the favour of his Father's name ſhould be called into the Kingdom of *Macedonia* he commanded him privately to be killed with his Mother *Arſine*, and that their bodies ſhould be covered with Earth, leſt the murther of them ſhould be betrayed by their Sepulcher; and, as if he had committed but a ſmall crime, firſt, in the poyſoning of the King, afterwards in the murther of his Mother *Olympias*, and then in the murther of his Wife *Arſine*, and her Son, he killed alſo by the ſame deceit the other Son of *Alexander* with *Roxane* his Mother; as if he could not otherwiſe than by villany obtain the Kingdom of *Macedonia* which he ſo inordinately affected. In the mean time, *Ptolemy*, did fight again with *Demetrius* at Sea; and having loſt his Navy, and yielded the Victory to his Enemy, he fled into *Ægypt*. *Demetrius* ſent back *Lanticus* the Son of *Ptolemy*, and his Brother *Menlaus* and their friends, with all that did belong unto them, being provoked before to the ſame remuneration by *Ptolemy*: And that it might appear that they

they were not inflamed with hatred, but the glory of Dignity and Domination, they did contend who ſhould exceed each other in gifts and preſents in the heat of the Wars; ſo much more honourable were Wars managed then, than friendſhips are profeſſed now: *Antigonus* being puft up with the Victory, commanded that the people ſhould give him, and his Son *Demetrius*, the Title of a King; And *Ptolemy* that he might be of no leſs Authority amongſt his Souldiers, was alſo ſaluted as King by the Army: which being underſtood, *Caſſander* and *Lyſimachus* did challenge to themſelves the regal Majeſty: They abſtained from the Ornaments of this honour as long as the Sons of their King were alive; and ſo great was their modeſty, that when they had the Eſtates of Kings, they were well contented to abſtain from the Titles of a King, as long as *Alexander* had any Heir remaining: But *Ptolemy* and *Caſſander*, and the Captains of the other faction, when they perceived they were all reproached by *Antigonus* whiles they made a private War of every one, and not a common War of all, and were unwillinging to aſſiſt one another, as if the Victory were only for one, and not for all; confirming themſelves joyntly by Letters, they did appoint a time and place to meet together, and provide for the War with united Forces. At which, when *Caſſander* could not be preſent by reaſon of the War with his Neighbours, he ſent *Lyſimachus* to his aid with a formidable power: This *Lyſimachus* was famous in *Macedonia* by the Nobility of his diſcent, but more famous by his Virtue than his Nobility, which was ſo eminent in him, that in the greatneſs of his mind, in the knowledge of Philoſophy, and in the glory of ſtrength, he excelled all by whom the Eaſt was overcome; For when *Alexander* the Great did falſely accuſe *Caliſthenes* the Philoſopher of the Treaſon that was contriv'd againſt him (being indeed angry becauſe he did forbear to worſhip him according to the cuſtome of *Perſia*) and had rendred him a lamentable and deformed ſpectacle

ſtacle by cruelty, diſmembring his body, and cutting off his noſe and lips, and carrying him ſhut up in a kennel with a Dog to be a terror to the reſt; *Lyſimachus* would then repair unto him, and hear and take inſtructions from him, and in compaſſion of ſo great a man, ſuffering for his liberty, and not for any crime, he gave him poyſon to put a period to his miſeries, to which *Alexander* did give ſo hainous an Interpretation, that he commanded him to be objected to a hungry and an enraged Lyon, who when at the firſt ſight with a ſwift and eager violence he did run upon him to devour him, *Lyſimachus* having wrapt his hand in a cloth, did thruſt it into the mouth of the beaſt, and plucked out at once both the tongue and the life of the Lyon, which when it was reported to *Alexander*, the admiration was turned into ſatisfaction, and always afterwards he had him in a higher reſpect for the conſtancy of ſo great a Virtue. But *Lyſimachus* with great patience indured the contumely of the King, as the contumely of his Father; And at laſt, the memory of this act being baniſhed from his mind, the King in *India* being in the purſuit of ſome routed Enemies, and his Guard not able to overtake him, by reaſon of the ſwiftneſs of his Horſe, he only was his Companion through the vaſt Deſarts of the Sands: which when his Brother *Philip* did before endeavour to perform, he expired in the Arms of the King; but *Alexander* alighting from his Horſe, did wound *Lyſimachus* in the Forehead ſo deeply with the point of his Spear, that his blood could not be ſtanched, before the King having taken the Diadem from his own head, did impoſe it on his head to bind the wound, which was an Earneſt to *Lyſimachus* of the Royal Majeſty to come; And after the death of *Alexander*, when the Provinces were divided amongſt his Succeſſors, the moſt fierce of all the Nations were aſſigned to him as the moſt Valiant of them all, ſo much he did exceed the reſt by the approbation of them all. But before the War was carried on betwixt *Ptolemy*, and his Aſſociates againſt *Antigonus*, *Seleucus* marched down from *Aſia* the greater,

ter, being a new Enemy unto him. Famous alſo was the Virtue of *Seleucus*, and his Original admirable; for his Mother *Laodice* being married to *Antiochus* a great Commander in the Army of *Philip*, did ſeem in her ſleep to have conceived with child by *Apollo*, and to have received a Ring from him, the reward for the uſe of her body; in this Ring, there was a Gem, and an Anchor engraven on it; which ſhe dreamed ſhe was commanded at her delivery to give to her ſon for a gift. This apparition was truly wonderful for on the next day, the Ring with the Anchor engraven on it was found in the bed, and the figure of an Anchor was apparently to be ſeen on the Thigh of *Seleucus* when he was born. *Seleucus* going afterwards into the *Perſian* War with *Alexander* the Great, *Laodicē* did give that Ring unto him, having firſt taught him the Original of his pedigree. After the death of *Alexander*, having poſſeſſed himſelf of the Kingdom of the Eaſt, he did build a City, and conſecrated it to the memory of the Gem of his Original; for he called the City *Antiochia* after the memory of *Antiochus* his Father; and conſecrated to *Apollo*, the Fields adjoyning to it. The argument of his Original did remain to his poſterity; for his Sons and Grand-Sons, had all of them the impreſſion of an Anchor on their thighs as a natural mark of the Family. He made many Wars in the Eaſt, after the diviſion of the *Macedonian* Empire betwixt him and his Companions.

In the firſt place, he ſurprized *Babylon*, and having increaſed his ſtrength by the victory, he overcame the *Bactrians*, and marched into *India*, which, after the death of *Alexander*, had killed his Lieutenants, and ſhaken off from their necks the yoke of ſervitude. *Sandrocottas* was the Author of this liberty, which afterwards he turned into ſlavery; for having poſſeſſed himſelf of the Kingdom, he by Tyranny oppreſſed the people whom he had delivered from foreign domination: He was born of ignoble Parentage, but enforced to take upon him the Government of this Kingdom by the Majeſty and pro-

vidence of God. For having offended *Alexander* by his petulance, and being commanded to be killed, he purchaſed his ſafety by the ſwiftneſs of his feet; And being drowſie and weary by the length of his travel, a Lion of great bigneſs did approach unto him in his ſleep, and with his tongue wiped away the ſweat which had run down his face and did gently leave him being awakened. Being by this Prodigy advanced to the hope of the Kingdom, he ſollicited the *Indians* to rebellion, having drawn a company of Thieves to his aſſiſtance.

In the beginning of the War againſt the Lieutenants of *Alexander*, an Elephant of an infinite bulk, did of his own accord draw near unto him, and, as if he had been tame by Diſcipline, did receive him on his back; *Sandrocottus* became afterwards a great Leader, and a famous Maſter of the War; and having thus gained the Kingdom, he had poſſeſſed himſelf of all *India* at that time, when *Seleucus* did lay the foundation of his future greatneſs, who having made peace with *Sandrocottus*, and ſetled his affairs in the Eaſt, did march down to the War againſt *Antigonus*; And the Armies of all the Aſſociates being united, the Battel was fought; in which *Antigonus* was ſlain, and *Demetrius* his Son put to flight. But the Aſſociates, the War with *Antigonus* being ended, did again turn their Arms upon themſelves, and not agreeing upon the booty, were divided again into Factions. *Seleucus* was joyned with *Demetrius*, and *Ptolemy* with *Lyſimachus*, and *Caſſander* being dead, his Son *Philip* did ſucceed him; and thus new Wars did ariſe in *Macedonia*.

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The Sixteenth Book of *JUSTIN*.

AFter the death of King *Caſſander* and his Son *Philip* Queen *Theſſalonica* the wife of *Caſſander* was ſlain not long afterwards by her Son *Antipater*, ſhe having beſought, and conjured him by her breaſts that gave him ſuck, to ſpare her life. The cauſe of the Parricide, was, that after the death of her Husband, ſhe ſeemed to be more inclined to *Alexander* in the diviſion of the Kingdom amongſt the Brothers. This wicked act appeared to all men to be ſo much the more grievous, there being not the leaſt evidence of any deceit in the Mother, although in Parricide no cauſe can be pretended to be juſt enough to defend the wickedneſs. *Alexander*, reſolving to make War with his Brother in the revenge of his Mother's death, deſired ayd of *Demetrius*; and *Demetrius*, in hope to obtain the Kingdom, made no delay to advance to his aſſiſtance, and *Lyſimachus* fearing his coming, did perſwade his Son-in-law *Antipater* to be reconciled to his Brother, and not permit the Enemy of his Father to enter into *Macedonia*, when *Demetrius* had underſtood that there was an agreement made betwixt the Brothers, he killed *Alexander* by treacheries, and having poſſeſſed himſelf of the Kingdom of *Macedonia*, he called the Army to an Aſſembly to excuſe the Murther. He alledged that *Alexander* firſt of all had a deſign upon him, and that for his own part, he rather prevented, than committed treachery. As for the Kingdom of *Macedonia*, he ſaid, it was more due to him, both for the experience of his age, and alſo for other conſiderations: for his Father was Companion to King *Philip*, and to *Alexander* the Great in all their Wars, and he was afterwards Governour of the Children of *Alexander*, and a General in

their Wars to proſecute thoſe who revolted from them. On the other ſide, *Antipater* the Grand-father of theſe young men, was always a more inexorable Miniſter of the Kingdom, than the Kings themſelves; and *Caſſander* their Father was the deſtroyer of the Royal Family, who put to death both the Wives and Children of *Alexander*, and ceaſed not till he had utterly deſtroyed the whole Progeny of him: and becauſe he could not light upon *Caſſander*, the revenge of theſe horrid murthers was tranſlated to his Sons, for which cauſe *Philip* and *Alexander* (if the ſpirits of the departed have any ſenſe) had rather that their Revengers, than the Murtherers of them and their poſterity, ſhould enjoy the Kingdom of *Macedonia*.

The people being pacified with theſe words, he was ſaluted King of *Macedonia*. But *Lyſimachus*, when he was oppreſſed with the War of *Dromiches* King of the *Thracians*, leſt at the ſame time he might be enforced to fight with *Demetrius*, he made a peace with him, having delivered to him the other part of *Macedonia* which belonged to his Son-in-law *Antipater*. Therefore *Demetrius* being poſſeſſed with all the ſtrength of the Kingdom of *Macedonia*, did reſolve to ſeize upon *Aſia*; when *Ptolemy*, *Seleucus*, and *Lyſimachus* having made proof before, of what force was concord, did enter into a League together, and having amaſſed their Forces into one body, they tranſlated the War againſt *Demetrius* into *Europe*. *Pyrrhus*, King of *Epirus*, did joyn himſelf unto them as their Companion in the War, hoping that *Demetrius* would loſe *Macedonia* as eaſily, and ſuddenly as he obtained it; neither was he deceived in his expectation. For his Army being corrupted, and himſelf put to flight, he left his Kingdom to the Conquerours. In the mean time, *Lyſimachus* killed his Son-in-law *Antipater*, complaining that the Kingdom was taken from him by his deceit, and committed into Cuſtody his own Daughter *Eurydice*, the companion of his complaints; And thus all the Family of *Antipater*, partly by ſlaughter, partly by puniſhment, became ſo many ſacrifices to ſatisfy the revenge of the

the Ghoſt of *Alexander*, both for his own death, and for the deſtruction of all his off-ſpring *Demetrius* alſo being ſurrounded by ſo many Armies, when it was in his power to dye honourably, choſe ſhamefully rather to deliver himſelf to *Seleucus*.

The War being ended, *Ptolemy* dyed full of the glory of his atchievements: He againſt the Law of Nations delivered the Kingdom to his youngeſt Son, not long before the laſt infirmity of his Age, and afterwards did give a reaſon of it to the people; the favour which the young man gained, was no leſs in receiving, than was his Fathers in delivering the Scepter; Amongſt other examples of mutual piety betwixt the Father and the Son, it procured the young man many reſpects of love amongſt the people, that his Father, having publickly delivered his Kingdom to him, did privately attend upon him amongſt the Guard; affirming, that to be the Father of a King, was more honourable, than to enjoy any Kingdom whatſoever. But diſcord (an aſſiduous evil amongſt equals) had moved a new War betwixt *Lyſimachus* and King *Pyrrhus*, Aſſociates not long before againſt *Demetrius*. *Lyſimachus* being the Conquerour, having routed *Pyrrhus*, did poſſeſs himſelf of *Macedonia*: He afterwards did make War againſt the *Thracians*, and not long after againſt the *Heraclians*, the beginning and the ending of whoſe City was admirable; For the Peſtilence raging in *Bœotia*, the Oracle at *Delphos* anſwered, that they ſhould plant a Colony in the Country of *Pontus*, which they ſhould dedicate to *Hercules*. When it was omitted by reaſon of the fear of the long and dangerous voyage by Sea, every man deſiring rather to dye in his own Country, the *Phocenſians* made War againſt them, and being after vanquiſhed by them, they again had recourſe to the Oracle, which anſwered, That the remedy was the ſame both for the War and the Peſtilence. Therefore a conſiderable Colony being drawn together, and brought to *Metapontus*, they builded the City of *Heraclea*; and becauſe they were brought thither by the Ordinance of the Deſtinies in a ſhort time they obtained great poſſeſſions.

This City afterwards maintained many Wars againſt their Neighbours, and much they ſuffered by diſſentions at home: Amongſt other paſſages of magnificence, this one is memorable. When the *Athenians* were Maſters of all, and the *Perſians* were overcome, it was ordered by the *Athenians*, that the tribute of *Aſia* and *Greece* ſhould be for the maintenance of the Navie; all other Cities readily ſubmitting for their own ſafety; the *Heraclians* only refuſed by reaſon to their ancient friendſhip with the Kings of *Perſia*. *Malactus* therefore being ſent with an Army to force them to Contribution, which they were reſolved not to pay; whiles he was plundring their Country, having left his ſhips in their Harbour, there did ariſe on a ſudden ſo great a tempeſt, that he loſt all his Fleet, with the greateſt part of his Army; therefore when they could not return by Sea, having loſt all their ſhips, nor durſt adventure to return by Land with ſo ſmall an Army amongſt ſo many warlike Nations, the *Heraclians* thinking it more honourable to confer a benefit than to revenge a diſcourteſie, did ſend them home furniſhed both with Sea-men and Proviſions, believing that herein they had provided well for themſelves, and for their Fields, having by this act confirm'd thoſe to be their friends, who were before their Enemies. Amongſt many other calamities, they alſo endured the heavie burthen of Tyranny; for when the common people did too impotently demand new Tables, and a levelling proportion to be ſhared amongſt them in the Fields of thoſe who were rich, the buſineſs being often debated in the Senate, when it could not be determined; the Senate deſired ayd of *Timotheus* General of the *Athenians*, and not long after of *Epaminondas* General of the *Thebans*: but both of them refuſing it, they had recourſe to *Clearchus*, whom they themſelves had forced into baniſhment: So great was the neceſſity of their Calamities, that they called him back to the defence of their Country, whom they had commanded never to return unto it. But *Clearchus* returning more wicked from his Baniſhment, conceiving this diſſention of the people to be a prompt occaſion offered

offered to him to exerciſe his Tyranny he had firſt a conference with *Mithridates* the Enemy of his Citizens, and having entred into a League, he compounded with him to be made his Lieutenant, and to betray the City to him as ſoon as he was called back into his Country. Afterwards he turned the treachery which he had prepared for the Citizens againſt *Mithridates* himſelf: For being returned from baniſhment, as the Arbitrator of civil diſcord, the time being appointed in which he ſhould deliver the City to *Mithridates*, he took him Priſoner with his friends, and having received a vaſt ſum of money for his ranſom, he deliver'd him being taken. And as to *Mithridates*, he ſuddenly made himſelf an Enemy of a friend, ſo being called back to defend the cauſe of the Senate; he immediately became the Patron of the People, and not only incenſed the people againſt the Authors of the Power, by whom he was called back into his Country and by whom he was placed at the helm of Government, but exerciſed his uſurped power in the higheſt demonſtrations of Cruelty and Tyranny. The people therefore being called to an Aſſembly, he declared that he would be no longer preſent, nor aſſiſt the Senate in their rage againſt the people, but would take their parts if they perſevered in their former cruelty; and if they conceived themſelves to be equal in ſtrength to deal with them, he would depart with his Souldiers, nor have any hand in their civil diſcords, but if they diſtruſted in their own ſtrengths, he would not be wanting to be a Protector to them. He deſired them therefore to ask counſel of themſelves, whether they would command him to be gone, and to remain their Companion in the common cauſe. The people being excited with theſe words did transfer into his power the chief Government of all, and whiles they were incenſed at the power of the Senate, they delivered themſelves, their Wives, and Children, unto the domination of a Tyrant. *Clearchus* having ſeized upon threeſcore of the Senators (for the reſt were fled away) did throw them into priſon, being laden with Irons. The people rejoyced eſpecially that the Se-

nate were overthrown by the Captain General of the Senators, and that their ayd was converted into their deſtruction; and *Clearchus* threatned death to every one of them on purpoſe to raiſe the market of them to a higher rate. For under the pretence of withdrawing them from the fury of the people, having received from them great ſums of mony, and deſpoyl'd them of their fortunes, he not long after did deſpoyl them of their lives; And having underſtood, that War was made againſt him by thoſe Senators who fled away, the Cities, prompted to compaſſion, being come to their aſſiſtance, he did ſet free their Servants: and that no affliction ſhould be wanting in theſe potent Families, he enforced their Wives and their Daughters to marry their own Servants, death being propoſed to every one that ſhould refuſe it: by this means he thought to render their Servants more faithful to him, and more unreconcileable to their Maſters. But theſe ſad Nuptials were made more grievous by the ſudden Funerals of the Matrons; for many of them before the Nuptials, and ſome, on the very day in which they were marryed, having firſt killed their Husbands, did afterwards kill themſelves, and delivered themſelves from their increaſing calamities, by the vertue of an ingenious ſhame.

Not long after this, the battel was fought, in which the Tyrant being Conquerour, he in the way of triumph did drag the Conquered Senators before the faces of the Citizens, and being returned into the City, he bound ſome of them, he racked others, and ſlew many; there was no place free from his cruelty; inſolence was added to his ſavageneſs, and arrogance to his fury. And now by the ſucceſs of his continual felicity; he did forget himſelf to be a man, and did call himſelf the Son of *Jupiter*. When he would be ſeen in publick, a golden Eagle was born before him in the honour of his Diſcent: His body was cloathed with a garment of Purple; he did were Buskins on his feet, after the cuſtom of Tragick-Kings, and a crown of Gold upon his Head: He alſo called his Son *Cerannus*, that he might delude the gods not only with lyes,

but

but alſo with names. Two of the moſt noble of the young men, *Chion*, and *Leonides*, complaining of theſe things with indignation, and reſolving to deliver their Country, did conſpire the death of the Tyrant. Theſe two were the Scholars of *Plato* the Philoſopher, who deſiring to exhibit that vertue to their Country, to which they daily were inſtructed by the precepts of their Maſter, they did prepare an Ambuſh of fifty of their kindred, as if they were all their Clients; and repairing themſelves to the Tower to the King, as two in great conteſtation, being admitted by the right of Familiarity, Whiles the Tyrant intentively heard the former of them pleading his cauſe, he was killed by the other; but their friends coming in not timely enough to their aſſiſtance, they were both cut in pieces by the Guard: by which it came to paſs that the Tyrant indeed was killed, but their Country was not delivered. For *Satyrus* the Brother of *Clearchus* did the ſame way invade the Tyranny; and *Heraclea* for many years, by degrees of ſucceſſion, was poſſeſſed by Tyrants.

The Seventeenth Book of *JUSTIN*.

MUch about the ſame time, there was a terrible Earthquake in the Countries of *Helleſpont*, and *Cherſoneſus*: in which though they trembled all over, yet the City only of *Lyſimachia*, erected by *Lyſimachus* two and twenty years before, was utterly overthrown; which portended diſmal things to come both to *Lyſimachus*, and to his Generation, and the ruine of the Kingdom; with the deſolation of the afflicted Countries r und about him. Neither was belief wanting to the prodigy: For not long after, he killed his Son *Agathocles* by poyſon, having uſed therein the aſſiſtance of his Step mother *Ayſyice*, it being the more horribly re-

markable ;for (having ordained him into the ſucceſſion of the Kingdom, and made many proſperous Wars under his conduct) he now hated him not only beyond the obligation of a Father, but beyond the Example of Humanity. This was his firſt Stain, and the beginning of his growing Ruine ; For this parricide was attended with the ſlaughter of the Princes, who were puniſhed to death, becauſe they lamented the death of the young man. Therefore thoſe who were Commanders in his Army, did in great numbers fall away from him to *Seleucus*,and enforce him(being prone enough before out of the emulation of glory) to make War againſt *Lyſimachus*.

This was the laſt conteſtation betwixt the fellow Souldiers of *Alexander*, and (as it were) reſerved by Fortune to make the example of their parallel the more admirable. *Lyſimachus* was ſeventy and four years of age, and *Seleucus* ſeventy and ſeven : but in this old age, they had both of them the reſolutions of youth, and an inſatiable deſire to increaſe Soveraignty of Command ; for when but theſe two did ſeem as it were to be Maſters of the whole World, they were ſhut up into too narrow bounds, and meaſured the end of their lives, not by the ſpace of years, but by this limit of their Empire. In that War *Lyſimachus* having loſt before in divers charges 15 Sons, dying not incouragiouſly, did deſcend into the Grave himſelf being the laſt Hearſe of all his Family. *Seleucus* rejoycing in ſo great a Victory, and which he conceived to be greater than the Victory, that he was the laſt that lived of the cohort of *Alexander*, and a Conqueror of the Conquerors ; did vaunt of his fortune, as if it had been a work of Divinity, and above the condition of man, being altogether ignorant, that not long afterwards, he was to be an Example himſelf of the frailty of the condition of man ; for at the end of 7 Months he was ſlain, being circumvented by the treachery of *Ptolemy*, whoſe ſiſter *Lyſimachus* had married and loſt the Kingdom of *Macedonia* (which he took away from *Lyſimachus*) together with his life. Therefore *Ptolemy* being ambitious to pleaſe the people, for the honour of the memory of *Ptolemy* the

the Great, and in the favour of the revenge of *Lyſimachus*, did firſt reſolve to reconcile unto him the children of *Lyſimachus*, and deſired the marriage of *Arſinoe* his own ſiſter, who was their Mother; having promiſed to adopt them his own Sons, thinking thereby that they would attempt nothing againſt him, being reſtrained by their duty to their mother, and by their calling of him Father. He deſired alſo by letters the friendſhip of his brother the King of *Ægypt*, profeſſing that he would forget the offence of his Succeeding in his Fathers Kingdom, and would demand no more of him being his brother, the injury being received from his Father: With all his Art he flattered *Eumenes* and *Antigonus* the Sons of *Demetrius*, and *Antiochus* the Son of *Seleucus*, againſt whom he was to make war, for fear a third Enemy ſhould ariſe unto him. Neither was *Pyrrhus* the King of *Epirus* omitted, it being of great concernment to what party he became a friend: who deſiring himſelf to maſter them all, did labour to have an intereſt in every party. Therefore having promiſed to aſſiſt the *Tarentines* againſt the *Romans*, he deſired ſhips of *Antigonus* to tranſport his Army: he deſired moneys of *Antiochus* who was more conſiderable both in men and money; he deſired of *Ptolemy* the aid of the *Macedonian* Souldiers; *Ptolemy* who made no delay to gratifie him, having a numerous Army, did lend unto him, for the ſpace of two years and no longer, five thouſand Foot, four thouſand Horſe, and fifty Elephants; for which *Pyrrhus* having taken to marriage the daughter of *Ptolemy*, did leave him inveſted in the Kingdom.

But becauſe we are come to the mention of *Epirus*, we muſt deliver a few things concerning the Original of that Kingdom. In that Countrey was firſt of all the Kingdom of the *Moloſſians*: Afterwards, *Pyrrhus* the Son of *Achilles* having loſt his Fathers Kingdom by his long abſence in the *Trojan* Wars, did plant himſelf in this Country, the people being firſt called *Pyrrhidæ*, afterwards *Epirotæ*: But *Pyrrhus* when he came to ask Counſel in the Temple of *Jupiter* of *Dodona*, he there ſaw and by

by force took unto him *Anaſſa* the Niece of *Hercules*, by whom he had eight Children: He married thoſe of them who were Maids to the neighbouring Kings, and purchaſed to himſelf great poſſeſſions by the aid of affinity: and gave unto *Helenus* the Son of King *Priamus* for his ſingular knowledge in Prophecy the Kingdom of *Chaonia*, and *Andromache* the relict of *Hector* to wife, whom in the diviſion of the *Trojan* booty he took unto his own bed. Not long after he was ſlain at *Delphos* between the Altars of the god, by the Treachery of *Oreſtes* the Son of *Agamemnon*. *Piales* his Son ſucceeded him and by order of ſucceſſion the Kingdom was devolved to *Arymbas*, who being of a tender Age, and the only Child that remained of that Regal Family, had Guardians aſſigned him with great care, both for his preſervation and his education: And being ſent to *Athens* to be inſtructed there, he was ſo much the more acceptable to the people, as he was more learned than all his Predeceſſors. He firſt made Laws and ordained a Senate and yearly Magiſtrates, and the form of a Commonwealth; and as the Country became more famous by *Pyrrhus*, ſo it was reduced to more humanity under the Govermnent of *Arymbas*. His Son was named *Neoptolemus*, from whom *Olympias* was immediately diſcended, who was the Mother of *Alexander* the Great, and *Alexander* who after him enjoyed the Kingdom of *Epirus*, and having made War in *Italy*, he was ſlain among the *Brutians*. After his death, his brother *Æacides* ſucceeded in the Kingdom, who by his daily Wars againſt the *Macedonians* having too much wearied and exhauſted the people, did contract the hatred of the Citizens, and being forced into baniſhment by them he left his Son *Pyrrhus* a young Child of two years of Age to ſucceed him in the Kingdom, who when he was ſought for by the people to be put to death, by reaſon of the hatred which they did bear unto his Father, he was privately convyed to the *Illyrians*, and delivered to *Beroe* the daughter of King *Glaucias* to be nurſed by her, who was himſelf of the Family of the *Æacidans*; The King either in the compaſſion of his ſo-

fortune, or delighted with his ſportfulneſs, did not only protect him a long time againſt *Caſſander* King of *Macedonia*, although he threatned to make War againſt him for detaining of him, but alſo did adopt him into the ſucceſſion of the Kingdom, with which the *Epirots* were ſo overcome, that their turning Hatred into Pitty, they called him back at eleven years of Age, having ſet Guardians over him, who were to govern the Kingdom untill he arrived to maturity of Age. Being a young man, he made many Wars, and began to be ſo great in the ſucceſs thereof, that he ſeemed alone to be able to defend the *Tarentines* againſt the *Romans*.

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PYrrhus therefore King of *Epirus*, being again wearied by a new Embaſſie of the *Tarentines* and by the Petitions of the *Lucanians* and *Samnites* who alſo needed aid againſt the *Romans*, was not ſo much induced by the Petitions of the Suppliants, as by the hope of invading the Empire of *Italy*, and did promiſe that he would aſſiſt them with his Army. The Examples of his Anceſtors did carry him on more violently to it, being well enclined to it of himſelf, that he might not ſeem to be inferior to his Uncle *Alexander*, whom the ſame *Tarentines* uſed as their Protector againſt the *Brutians*, or to have leſs reſolution than *Alexander* the Great, who in a War ſo remote from his own Country had ſubdued the Eaſt: Therefore having left his Son *Ptolemy* about the fifteenth year of his Age to be the Keeper of his Kingdom, he Landed his Army in the Haven of *Tarentum*, having taken with him his two young Sons *Alexander* and *Helenus*, to be ſome ſolace to him in ſo remote an Expedition.

Valerius Levinus the *Roman* Conſul, having heard of his

his Arrival, did march towards him with all ſpeed with a reſolution to give him Battel before his Auxiliaries could be drawn together; And having put his Army in Array, the King though inferiour in the number of Souldiers, made no delay to encounter him: The *Romans* being Conquerours at firſt, were amazed, and enforced to forſake the Battel, at the unuſual ſight and charge of the Elephants; theſe ſtrange Monſters of the *Macedonians* did on a ſudden Conquer the Conquerours, neither had their Enemies an unbloody Victory: For *Pyrrhus* himſelf was grievouſly wounded, and a great part of his Souldiers being ſlain, he received a greater glory than a joy of the Victory. Many of the Cities of *Italy* following the event of this Battel, did deliver themſelves to *Pyrrhus*; Amongſt the reſt, the *Locri* having betrayed the *Roman* Garriſon did ſubmit to *Pyrrhus*: *Pyrrhus* out of the booty which he took, ſent back to *Rome* two hundred Souldiers whom he had taken Priſoners without any ranſom, that the *Romans* might take notice as well of his liberality as of his Valour: Some time being paſſed, when the Army of the Aſſociates were drawn altogether he joyned in Battel again with the *Romans*, in which his fortune was the ſame as in the former.

In the mean time, *Mago* the General of the *Carthaginians*, being ſent with one hundred and twenty Ships to bring Auxiliaries to the *Romans*, did addreſs himſelf to the Senate, affirming that the *Carthaginians* did deeply reſent that in *Italy* they ſhould ſuffer the Calamity of War from a foreign King: For which cauſe he was ſent, that the *Romans* being inveſted by a foreign Enemy, they ſhould alſo be relieved by foreign Auxiliaries.

The Senate having returned their hearty thanks to the *Carthaginians*, did ſend back their Auxiliaries: But *Mago*, after the fine ſubtilty of the Punick wit, after a few days did repair privately to *Pyrrhus* as a Peacemaker from the *Carthaginians*, to dive into his Counſels concerning *Sicily*, to which place Fame reported that he was deſigned. And indeed, that was the cauſe

why

why the *Roman*, ſent back the *Carthaginian*'s aid, leſt *Pyrrhus* in the War with *Rome*, being detained in *Italy* ſhould not have the liberty to tranſport his Army and the War into *Sicily*.

Whiles theſe things were in agitation, *Fabricius Lucinus* being ſent Ambaſſadour from the Senate of *Rome*, did conclude a peace with *Pyrrhus*; to confirm which, *Cyneas* being ſent to *Rome* with great Preſents from *Pyrrhus*, he found not any whoſe hand was open to entertain them: There was almoſt at the ſame time, another Example of the ſame Continence of the *Romans*; for Ambaſſadours being ſent from the Senate into *Ægypt*, when they had refuſed great gifts offered to them by King *Ptolemy*, ſome few days after, being invited to a Supper, they had Crowns of Gold ſent to them, which having received in a complement of honour, the next day they impoſed on the Statues of the King. *Cyneas* when he brought back word that the Peace with the *Romans* was retarded by *Appius Claudius*, *Pyrrhus* demanded of him, What manner of City *Rome* was; He made anſwer, That it ſeemed to him to be a City, all of Kings.

After this, the Ambaſſadours of *Sicily* came to *Pyrrhus*, delivering to him the command of the whole Iſland, which was extreamly harraſſed with the daily Wars of the *Carthaginians*. Therefore having left his Son *Alexander* at *Locri*, and put ſtrong Garriſons into the Cities, he paſſed over with his Army into *Sicily*.

And becauſe mention hath been made of the *Carthaginians*, we will ſpeak ſomething of their Original, the Genealogy of the *Tyrians* being to be extracted from many generations, whoſe conditions alſo were much to be lamented. The Nation of the *Tyrians* deſcended from the *Phœnicians*; who being ſhaken with an Earthquake having abandoned their Country, did firſt inhabit the *Aſſyrian* Marſh, and not long afterwards the Shoar next unto the Sea, where they builded a City and called it *Sidon*, from the abundance that was there of Fiſhes; for the *Phœnicians* call a Fiſh *Sidon*; After the proceſs of many

ny years, being overcome by King *Ascalon*, they took Shipping again, and did build the City of *Tyre* in the year before the destruction of *Troy*; and being long and variously wearied with the Wars of the *Persians*, they were Conquerors at the last; but their Forces being exhausted, they endured unworthy punishments by their own servants at that time abounding in their multitudes, who having made a conspiracy, did kill all the free People and their Masters with them; and possessing themselves of the City, they enjoyed the houses and the gods of their Masters, they invaded the Commonwealth, they married wives and begat Children.

One amongst so many thousands of the Slaves, being of a better disposition, and prompted to take compassion on the old man his Master and his little Son, did not kill them with cruelty, but look'd upon them with pious pitty and humanity; Therefore when he had removed them out of the way as if they had been slain, the slaves taking into consideration the present condition of their Republick, they thought it expedient to have a King created out of their own Corporation, and to make choice of him as most acceptable o the gods, who first could discover the rising Sun. This design he acquainted *Strato* with (for so his Masters name was called) whom he had privately conceal'd: and being by him instructed of the place of the Rendezvouze, when at midnight they came all forth into one field, the others looking towards the East, he alone did turn himself towards the West: It appeared unto them a madness to look for the rising of the Sun in the Hemisphere of the West: But when the day brake forth, and the Sun began to shine on the highest tops of all their Cities; others expecting that they should in the East behold the rising of the Sun, he shewed them in the West the fulgor of it, where it did gild the Pinnacles of their Temples, The device appeared to exceed the apprehension of a slave; and *Strato* being examined, he confessed that he had been one of their Masters: Then they understood how much ingenious understandings were superiour to the servile, and that

slaves

ſlaves may overcome in numbers and malice, but not in wiſdom. Pardon therefore was granted to the old man and his Son; and as if they had been preſerved by Providence, they immediately created *Strato* their King; After whoſe death the Kingdom paſſed to his Son, and afterwards to his Grandſons. This outragious Villany of the ſlaves was every where reported as an Example to be feared over all the world: Therefore in the proceſs of time, when *Alexander* the Great made War in the Eaſt, having ſacked the City of the *Tyrians*, he faſtned all to the Croſs who remained alive, as the Revenger of the publick ſecurity in the remembrance of this their ancient ſlaughter; But he preſerved the Family of *Strato* inviolate, and reſtored the Kingdom to his poſterity; ingenuous and innocent inhabitants being commanded to inhabit that City, and ſo the ſervile race being utterly extirpated, a new generation of Citizens was erected. The *Tyrians* being thus founded by the auſpication of *Alexander*, did ſoon grow rich by thrift and induſtry; But before the murders committed on their Maſters, when they abounded both in wealth and numbers, having ſent a Colony into *Africa*, they builded the City of *Utica*: In the mean time, the King of *Tyrus* deceaſed, having left Heirs *Pygmalion* his Son, and *Eliza* his daughter, a Virgin of an excellent beauty, The people delivered the Kingdom to *Pygmalion* a boy of a tender Age. *Eliza* married her Uncle *Sichæus* the Prieſt of *Hercules*, which was an honour next unto the King. He had a great but concealed treaſure, and for fear of the King he did hide his Gold, not in Houſes or Coffers, but in the Earth, which though it was unknown to men, yet Fame reveal'd it to *Pygmalion*, who being tranſported with an inſatiable deſire of it, and forgetting all reſpects of nature and humanity, did impiouſly kill his Uncle, who was alſo his Brother-in-law. *Eliza* for a long time could not endure the preſence of *Pygmalion*, by reaſon of the horrid murther he had committed; At the laſt having diſſembled her hatred, and made more ſmooth her brow, ſhe privately attempted to fly away, and having taken

taken into her ſociety ſome of the Princes who were equally exaſperated againſt the King, ſhe truly conceived that they had the ſame deſire to make an eſcape with her. After this ſhe made her deceitful addreſſes to her brother, and repreſented to him that ſhe had a deſire to live in his Court, that the Houſe of her Husband might no longer renew any ſubject of grief unto her, ſhe being deſirous to forget him, and that no longer the imagination of him might reflect ſo ſad upon her. *Pygmalion* did give no unwilling ear to theſe words of his ſiſter, thinking that with her the Gold of *Sychæus* would come along unto him. *Eliza* in the duſk of the evening, did put into the Ships not only the goods but the ſervants of the King, who were ſent by him to attend her in her removal to the Court: and being carried into the Main, ſhe commanded them to throw into the Sea ſome great bags and ſacks of ſand, which ſhe ſaid were all bags of Gold, and ſo made up and corded, that by their handling they could not diſcover what the heavy burden was. Then ſhe melting into tears, did implore *Sichæus* with a mornful voice, that favourably he would receive his own wealth which he left, and take thoſe as ſacrifices to his grave which were the cauſe of his death: After this, ſhe ſent for the ſervants of the King, and declared to them, that for her part, ſhe wiſhed for death many years ago; but grievous and diſmal torments did hang over their own heads, who had taken, to ſatisfie the avarice of the Tyrant, the wealth of *Sychæus*, for the hope of which the King had murthered him. Theſe words having ſhot a general fear into them, ſhe took them along with her as the companions of her flight, and on that night alſo a prepared company of Senators did unite themſelves unto her, and under pretence of renewing the Sacrifices in the honour of *Hercules*, whoſe Prieſt *Sychæus* was they ſought new habitations by a wilful baniſhment. Sailing along the Coaſt, they were firſt driven into the Iſle of *Cyprus*, where the Prieſt of *Jupiter* by the admonition of the god, did offer himſelf a companion to *Eliza*, with his Wife and Children, to be partaker of her fortune, having agreed

agreed with her to have for himſelf and his poſterity the perpetual honour of the Prieſt-hood. The condition was taken for a manifeſt token of a good fortune to come. It was the cuſtome of the *Cyprians* to ſent their Virgins on ſet days before their marriage to the Sea-ſhoar, to provide themſelves a Dowry by the uſe of their bodies, and to offer ſacrifice afterwards to *Venus* for the reſt of their chaſtity: *Eliza* commanded that fourſcore of the youngeſt of them ſhould he taken away and carryed to her Ships; that ſo both the young men ſhe took with her might enjoy Wives, and her City grow numerous by Poſterity.

In the mean time, *Pygmalion* having underſtood the flight of his ſiſter, and reſolving to proſecute her with an impious War, he was with much difficulty reſtrained by the entreaties of his Mother, and by the threatnings of the gods, the Prophets by inſpirations preſaging to him, that he ſhould not go unpuniſhed, if he hindred the beginnings of a City, which promiſed to be the moſt flouriſhing one in the World. By this means *Eliza* and thoſe who fled with her, had leave to breathe; therefore being brought into the Coaſts of *Africa*, ſhe ſollicited the Inhabitants, rejoycing at the arrival of Strangers, and the Commerce of Traffick with them, to make friendſhip with her: Having then bought a place no larger than what might be encompaſſed with the Hide of an Ox, in which ſhe might refreſh her Aſſociates, weary with their long travel, until ſhe advanced further; ſhe divided and did cut the Hide into long and thin thongs, by which artifice ſhe gained a far larger extent of ground than ſhe ſeemed to deſire; by reaſon whereof the place was afterwards call'd, the *Burſs*. The Neighbours out of every Country in a ſhort time, did in great numbers reſort thither, and in hope of gain brought many things to be bought by their new Gueſts, and making Booths to vent their Commodities, it appeared (by the frequency of the people) like a new City. The Ambaſſadors alſo of the *Uticenſians* did bring Preſents to them as to their kindred, and did exhort them to build a City where they had made their manſion.

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The *Africans* alſo had a great deſire to entertain theſe new Inhabitants; Therefore *Carthage* was builded by the general conſent of all the *Tyrians*, paying a yearly Tribute for the ground on which the City was builded: In the firſt foundations of the City, there was found the head of a Bullock, which was the token indeed of a fruitful Earth, but of a laborious and a ſervile City; wherefore they tranſlated the City into another place; There the head of an Horſe, (portending that they ſhould be a Warlike and powerful people) did give a happy auſpication to the Original of their City. The Nations coming in throngs to give their judgment on this new City, in a ſhort time, both the people and the City were greatly enlarged. The affairs of the *Carthaginians* flouriſhing thus in continual ſucceſs, *Hiarbas* King of the *Mauritanians* having ſent ten of his Princes to them, he demanded *Eliza* for Wife, and threatned to make War upon them if they ſhould deny him: The Ambaſſadors fearing to declare their Meſſage to the Queen, they dealt with her according to the capritiouſ-ſe of the Punick apprehenſion, and expreſſed to her that the King deſired to have one, who ſhould teach the *Africans* more refined Arts and Manners; but none of their own conſanguinity could be found who would come unto them living like *Barbarians*, and not to be diſtinguiſhed from the manners of Beaſts: Being then reproved by the Queen if they themſelves would refuſe any difficulty or travel for the improvement of their Country, to which if neceſſity did require, they did owe their lives, they delivered to the Queen the mandates of the King, alledging that if ſhe intended well to her own City, ſhe muſt do that her ſelf which ſhe preſcribed unto others. Being circumvented by this deceit, having with many tears and great lamentation invoked the name of *Sichæus*, ſhe at laſt made anſwer, That ſhe would go whither her own ſtubborn fortunes and the deſtinies of her City did call her. For which having taken the ſpace of three Months, ſhe at the end thereof, erected a huge pile of wood in the Suburbs of her City, and as if ſhe would

appeaſe

appeaſe the Ghoſt of her Husband, ſhe ſlew many ſacrifices; and having a drawn Sword in her hand, ſhe did aſcend the funeral pile, and looking back on her people, ſhe told them that ſhe would go to her Husband accordingly as he had enjoyned her, and ended her life with the Sword. As long as *Carthage* was unconquered, ſhe was afterwards honoured for a goddeſs. This City was builded before *Rome* threeſcore and twelve years; and as it was famous for War, ſo the ſtate thereof at home was troubled with much contention. When amongſt many other Calamities, they were afflicted alſo with the Plague, they uſed the religion of a moſt bloody devotion, and an abomination, for their remedy: for they offered men in Sacrifice, and laid their Children on their bloody Altars, whoſe Infancy would have Provoked thereby Enemies to Compaſſion, and with their blood they deſired peace of the gods, for whoſe life the gods were accuſtomed by other Nations to be devoutly importuned. The gods therefore being averſe to ſo horrid an impiety, when a long time they had fought unfortunately in *Sicily*, the War being tranſlated into *Sardinia*, they were overthrown in a great Battel, having loſt the beſt part of their Army; for which they commanded *Macheus* (under whoſe conduct they had ſubdued a part of *Sicily*, and performed great atchievements againſt the *Africans*) to be baniſhed with the part of the Army which remained: Which the Souldiers took ſo heavily, that they ſent Ambaſſadours to *Carthage*, who in the firſt place were to deſire the liberty to return into their Country, and a pardon for their unhappy Warfare; and if not, to declare unto them, That if they could not obtain it by entreaties, they would command it by Arms. When the threatnings as well as the Petitions of the Ambaſſadours were deſpiſed, they not long after having embarked themſelves, did advance in Arms unto the City. There having called both the gods and men to witneſs, that they came not to ruine, but to be reſtored to their Country; and to manifeſt to the Citizens, that in the managing of the former War, they wanted

wanted not Valour, but Fortune; having beſieged the City, and cut off all proviſions from coming to it, they brought the *Carthaginians* to the loweſt deſperation. In the mean time, *Cartalo* the Son of the baniſhed *Machæus*, when he was ſent for by his Father, as he paſſed by the Leaguer in his return from *Tyre* (to which place he was ſent by the *Carthaginians* to carry the Tenths to *Hercules* out of the *Sicilian* prey, which his Father took) he returned anſwer, That he would firſt diſcharge the obligations of publick Religion before the duties of private piety; This anſwer, although it much troubled his Father, yet he durſt not offer any violence to Religion. Not long after, the people having made *Cartalo* their Agent, to deſire that *Machæus* would ſuffer proviſions to be brought with ſafety to the City, when he came unto his Father, being cloathed in Purple, and the fillets of the Prieſthood hanging down from his Mitre, his Father calling him aſide did ſpeak unto him; And how dareſt thou, wretch as thou art, to approach into the preſence of ſo many miſerable Citizens cloathed in Purple, and gliſtering with Gold! How dareſt thou, as it were in triumph to enter into our ſad mournful Tents? in ſuch a flowing habit and Ornament of quiet felicity! Couldſt thou find none elſe to whom to vaunt thy ſelf? Was there no place ſo fit for thee as this Camp, where is nothing to be repreſented, but the ſordid condition of thy Father, and the reproaches of his unhappy baniſhment? Not many days ſince being ſent for by me, thou didſt not only proudly deſpiſe (I will dot ſay) thy Father, but I am confident, the General of thy own Citizens; and what ſheweſt thou more in that Purple, and thoſe Crowns, than the titles of my Victorie? Since therefore, thou wilt acknowledge nothing of a Father, but the title only of a baniſhed man, I am reſolved to ſhew my ſelf not like a Father but a Souldier, and I will make thee an Example that none hereafter ſhall be ſo bold as to ſcorn the unhappy miſeries of his Father. Having ſaid this, he commanded him to be faſtned to a moſt high Croſs, in his Gorgeous habiliments in the

the ſight of the whole City. Some few days afterwards he ſurprized *Carthage*, and having called for the people to an Aſſembly, he complained of the injury of his baniſhment, he excuſed the neceſſity of the War, he forgave the contempt of his former Victories, and having puniſhed the chief Authors of the injurious baniſhment of the miſerable Citizens, he pardoned all the reſt; And having put to death ten of the Senators, he reſtored the City to her former laws. And not long after, being accuſed to have affected the Kingdom, he ſuffered double puniſhment, both for the murther of his Son, and for the violation of the liberties of his Country. In his place *Mago* was choſen General, by whoſe induſtry and courage the wealth of the *Carthaginians*, and the limits of their Empire, and their glory in the affairs of War increaſed.

The Nineteenth Book of *JUSTIN.*

Mago the General of the *Carthaginians* having eſtabliſhed their government by an orderly courſe of military Diſcipline, and confirmed the ſtrength of that City, as well by the Art of War as by his Policy, deceaſed, having left behind him two Sons, *Aſdrubal* and *Amilcar*; who treading in the paths of their Father's Virtue, did ſucceed as well in the greatneſs, as in the Genealogy of their Father. Under their conduct War was made againſt the *Illyrians*: They fought alſo againſt the *Africans*, demanding the Tribute for the ground of their City, the payment whereof for many years was neglected: But as the cauſe of the *Africans* was more juſt, ſo their fortune was better; And the War was concluded with them not by Arms, but with the payment of the moneys: And *Aſdrubal* being grievouſly wounded, died in *Sardinia*, having delivered up the Government to his brother *Amilcar*: The general lamentation in the City, and his eleven Dictator-

Dictatorſhips, and four Triumphs, did make his death the more remarkable. The courage alſo of the Enemy did encreaſe, as if the *Carthaginians* had left their Army with their Captain: The people therefore of *Sicilia* having addreſſed themſelves to *Leonidas* brother of the King of the *Spartans* (by reaſon of the daily injuries committed by the *Carthaginians*) the War between them continued long with various ſucceſs. Whiles theſe things were in action, Ambaſſadours came to *Carthage* from *Darius* King of the *Perſians*, bringing an Edict with them, in which the *Carthaginians* were forbidden to ſacrifice men upon their Altars, as alſo to eat the fleſh of dogs; they were alſo commanded to burn, and not to bury in the ground the bodies of the dead; they deſired alſo ayd of the *Carthaginians* againſt the *Grecians*, on whom *Darius* was reſolved to make War. But the *Carthaginians* refuſing to ſend Auxiliaries by reaſon of the daily Wars with their Neighbours, did readily obey him in the reſt, leſt that they might ſeem to be obſtinate altogether. *Amilcar* in the mean time was killed in the *Sicilian* War, having left behind him three Sons, *Hamilco*, *Hanno*, and *Giſco*; *Aſdrubal*, alſo had the ſame number of Sons, *Annibal*, *Aſdrubal*, and *Sapho*, by whom the affairs of the *Carthaginians* were governed in thoſe times; they invaded the *Mauritanians*, and fought againſt the *Numidians*; and the *Africans* were compelled to remit the Tribute which was demanded for their City; Afterwards, when ſo great a Family of the chief Commanders began to be heavy to the City, becauſe they did act and determine all things of themſelves, the City made choice of one hundred of the Senators, unto whom the Generals (returning from the War) were to give an account of what they had done for the publick ſervice, that being under the power of this Supream Court, they might ſo in War diſpoſe of their Commands, that they might have a regard to Juſtice, and to the Laws at home. *Amilco* ſucceeded General in *Sicily* in the place of *Amilcar*, who when he made

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many ſucceſsful encounters, both by Sea and Land, did at laſt on a ſudden, loſe all his Army by the rage of a peſtilential Planet. Which when it was reported at *Carthage*, the City was ſo full of ſorrow and lamentation, as if it had been taken it ſelf: The ſhops and houſes were ſhut up; ſo were the Temples of the gods; no publick duties of Religion were performed, and all Offices intermitted which belonged to the adminiſtration of juſtice. They all flocked in throngs to the Haven, and asked thoſe few who came out of the ſhips (who eſcaped the fury of the mortality) how their Sons and kinſmen did; and when they were aſſured of their deaths, of which before they were uncertain, and were in ſome hopes that the Reports were falſe; they filled all the ſhore with their lamentations: nothing was heard but ſighs and throbs, and the ſad complaints of the unhappy Parents. In the mean time, the diſtreſſed General *Amilco* came down out of his own ſhip, raggedly cloathed, and in the habit of a ſervant; the multitudes of the mourners preſſed round about him to behold him; And he amongſt the reſt lifting up his hands to Heaven, ſometimes bewailed his own, and ſometimes the publick fortune; ſometime he accuſed the gods who took from them ſo many Ornaments and Trophies of the War, and of the victories which they had given them, and had deſtroyed the victorious Army, not by War but Peſtilence, ſo many Cities being taken, and the Enemies ſo often overcome in the battels both by Sea and Land; Howſoever, he ſaid, he brought ſome comfort to the Citizens, that the Enemies though they might rejoyce, yet they could not glory in their calamity, for they could neither ſay, that thoſe who were dead, were killed; or that thoſe who returned; were routed by them. The booty he ſaid, which the Enemy found in their abandoned Tents, was not ſuch as they could boaſt to be the ſpoils of a conquered Enemy, but ſuch as by the caſual deaths of their Maſters, they had ſeized upon, being poor and tranſitory things, which no body was left behind to

own; and that in relation to their enemies, they departed Conquerours, but in relation to the Plague, they departed conquered: Howſoever, he affirmed that he took nothing more near unto his heart, than that he could not dye himſelf amongſt ſo many valiant men; and was preſerved not for any delight which he took in life, but only to be the ſport of calamity: yet nevertheleſs, having brought the miſerable relicts of his Army to *Carthage*, he would follow alſo himſelf his deceaſed Souldiers and would make it apparent to his Country, that he did not continue to that day, becauſe he had a mind to live, but that he would not by his death, betray thoſe whom the direful peſtilence had ſpared, by leaving them amongſt the Armies of their Enemies. With this reſolution and complaint, having entred the City, as he came to the threſhold of his own door, he diſmiſſed the multitude that followed him with his laſt farewell unto them; and having locked the door, with his Sword he put a period to his own life, not admitting any, not ſo much as his own Sons, to come unto him.

The Twentieth Book of *JUSTIN*.

THe *Carthaginians* being driven out of *Sicily Dionyſius* ſeized upon the command of the whole Iſland; and thinking ſo great an Army without action, would be prejudicial to his Kingdom, he tranſported his forces into *Italy*, that the Souldiers ſhould be both exerciſed with continual labour, and the bounds of the Kingdom enlarged. His firſt War there, was amongſt the *Græcians*; who inhabited the next Coaſts of the *Italian* Sea, who being overcome, he aſſaulted all their neighbours, and deſtined to himſelf all the *Græcians* that poſſeſſed *Italy*, who at that time enjoyed not only a part but almoſt all *Italy*; for

for many Cities after ſo great a Tract of Antiquity, do to this day demonſtrate, that they received their original from the *Grecians*. For the people of *Tuſcany*, who inhabit the Coaſt of the lower Sea, did come from *Lydia*; And *Troy* being taken and ſacked, did ſend forth the *Venetians*, who are the Inhabitants on the Coaſts of the upper Sea under *Antenor* their Commander; *Adria* alſo which is waſted by the *Illyrian* Sea, is a Greek City, which gives name to the *Adriatick* Sea, and ſo is *Arpos*, which (*Troy* being overthrown) *Diomedes* builded, being brought by ſhipwrack into that place; *Piſæ* alſo amongſt the *Ligurians*, is beholding to the *Græcians* for her original. And amongſt the *Tuſcans*, *Tarquinia* derives her beginning from the *Theſſalians*, and the *Spinambrians* and *Peruſians* from the *Achians*; What ſhall I ſpeak of the City *Cere*, and the Latin people who ſeem to be planted by *Æneas*? And, are not the *Falicians*, *Iapigians*, *Nolans*, *Abelans*, Plantations from *Chalcedo* in *Greece*? What ſhall I ſpeak of all the Provinces of *Campania*? What ſhall I ſpeak of the *Brutians*, *Sabinians*, and the *Samnites*? What of the *Tarentines*, which we have read did come from *Lacedæmon*, and were called *Spurii*. It is recorded that *Philoctetes* did build the City of the *Thurins*, whoſe Monument is to be ſeen in that place; As alſo the Arrows of *Hercules*, which were the firſt ruine of *Troy*, are to be ſeen in the Temple of *Apollo*. The *Metapontines* alſo do ſhew in the Temple of *Minerva* thoſe Tools of Iron with which *Epeus*, from whom they are derived, did build the *Trojan* Horſe. By reaſon of theſe Inhabitants, all that part of *Italy* is called *Græcia major*.

But in the beginning of theſe Originals, the *Metapontins*, with the *Sybarits* and *Crotonians*, did reſolve to drive all the other *Grecians* out of *Italy*; and having firſt of all taken by force the City of *Syris*, they killed fifty young men, embracing the Image of *Minerva*, and the Prieſteſs her ſelf amongſt the Altars of the Goddeſs, having on her the Sacerdotal Ornaments. Wherefore when they were puniſhed with peſtilence and ſedi-

tion; the *Crotonians* firſt of all repaired to the Oracle at *Delphos* for a remedy, to whom it was anſwered, That an end to their Calamity would enſue, if they would pacifie the violated power of *Minerva*, and the ghoſts of the ſlaughtered young men: Therefore when they began in the firſt place to erect the Statue of *Minerva*, and afterwards of the young men according to the juſt proportion of their bodies, the *Metapontins* having underſtood the Oracle of the gods, did reſolve to be as forward in the Religion as they, and erected ſmall Images of ſtone to the young men, and pacified the goddeſs with Manufactures of Wool. And thus the Plague was ceaſed in both places, the one ſtriving who ſhould exceed in magnificence, and the other in ſwiftneſs: The *Crotonians* being recovered to their health, were not long quiet. But being diſcontented, that in the taking of the City of *Syris*, the *Locrenſians* did ſend Auxiliaries againſt them, they made War upon them, which ſo troubled the *Locrenſians*, that they beſought ayd of the *Lacedemonians*. The *Lacedemonians* being unwilling to employ their forces into ſo remote a War, did adviſe them to crave ayd of *Caſtor* and *Pollux*; Neither did the Ambaſſadours deſpiſe the Counſel of their friends; And departing to the next Temple having offered ſacrifice, they implored the aſſiſtance of the gods; and having obtained as they thought what they deſired, and being as joyful as if they ſhould carry the gods themſelves with them, they placed Cuſhions for them in the ſhip; and by a fortunate adventure, they brought home comfort and courage to their diſtreſſed Army, in the ſtead of help. This being known, the *Crotonians* themſelves did ſend Ambaſſadours to the Oracle at *Delphos*, imploring the victory, and proſperous events in the Wars to come. It was anſwered, that the Enemies were firſt to be overcome by Votes, and afterwards by Arms.

Hereupon the *Locrenſians* devoted to *Apollo* the Tythes or Tenths of their booty, having underſtood that the *Crotonians* had devoted but the ninth part, which they reſerved with great privacy, leſt the anſwer of the god being

being known, they ſhould be overcome in their devotion. Therefore when both Armies were drawn into battel-array, and there were Marſhalled in the Field one hundred and twenty thouſand armed men of the *Crotonians*; the *Locrenſians* looking upon their own Muſters, which could not at the moſt amount to above fifteen thouſand men; having abandoned all hope of Victory, they did deſtinate themſelves to a certain death; and ſo honourable an heat did grow upon them all, out of this deſperation, that in the battel they thought themſelves to be Conquerours, if they dyed not unrevenged. Thus whiles they deſired to die honourably, they overcame happily; and their deſpair was the original of their Victory. In this heat and height of the labour of their ſwords, an Eagle conſtantly appeared to fly in the front of the *Locrenſians* Army, and ſometimes wheeling about the wings of the army, ſhe would immediately return, and be ſeen again to hover over them, until they were become Maſters of the Field. In the wings of their battel there were alſo ſeen two young men to fight in armour far different from others, and remarkable by the height and greatneſs of their bodies, and by their white horſes, and coccineous paludaments; neither did they appear any longer than whiles the battels were fighting.

The incredible ſwiftneſs of the report of the victory did encreaſe the wonder of it: For on the ſame day on the which the battel was fought in *Italy*, the Victory of the *Locrenſians* was reported at *Corinth*, and *Athens*, and at *Lacedemon*. After this, the *Crotonians* delighted themſelves, neither in the exerciſes of honour, nor in the uſe of arms, for they hated what ſo unhappily they undertook; and had changed their lives into luxury, had it not been for the documents of *Pythagoras* the Philoſopher, who being born at *Samos*, was the Son of *Demaratus* a rich Merchant; he was indued with excellent gifts of wiſdom and underſtanding, and travelled firſt into *Ægypt*, and afterwards to *Babylon* to learn the motions of the Stars, and to underſtand the beginning of the World; and having therein attained to the perfection of know-

edge, he returned to *Creet* and *Lacedemon*, to inſtruct himſelf in the Laws of *Minos*, and *Lycurgus*, with which (their Laws being the moſt famous of all in thoſe days) he reduced the people of *Crotona* from the abuſe of riot, by his example, to the uſe of temperance and frugality. He daily extolled vertue, and cryed down the vices of luxury, and did number to them how many Cities were deſtroyed by this devouring ſin: and at laſt he was ſo much followed by the multitude, that, what was thought almoſt incredible, even ſome of the moſt riotous of thoſe people were converted into the manners and principles of the moſt thrifty of men. He had ſeveral Schools, and ſeveral auditories, and diſtinctly taught the women from the men, and the children from the Parents: He taught the Matrons chaſtity, and obſequiouſneſs towards their Husbands; and he taught their Husbands temperance, and to be lovers of Learning. He always prompted both unto frugality, as if it were the Mother of all vertues; and by his daily diſpuration he ſo prevailed, that the Matrons did leave off their Garments of Gold, and other ornaments of their dignity, as the inſtruments of luxury; and theſe ornaments being brought into the Temple of *Juno*, they were by theſe Matrons conſecrated to the goddeſs her ſelf, profeſſing that the beſt ornaments of Matrons was chaſtity, and not gorgeous apparel: How much alſo he prevailed by conqueſt on the youngerſ ort, the conquered ſpirits of the contumacious women did declare. But when three hundred of the young men, having obliged themſelves by oath, through the Intereſt of their ſociety, did like Separatiſts ſegregate themſelves from the reſt of their Citizens, being ſuſpected to hold a clandeſtine Conſpiracy, they exaſperated the Citizens againſt them, who would have burned them altogether, being convened in one houſe. In this tumult there periſhed about threeſcore of them: the reſt were condemned to baniſhment. *Pythagoras* having lived twenty years at *Crotona*, did remove himſelf to *Metapontum*, in which City he dyed. They had there ſo great an admiration

miration of him, that they made of his houſe a Temple, and did worſhip him as a god.

Dionyſius the Tyrant having (as before we me tioned) tranſported his Army out of *Sicily* into *Italy*, and made War upon the *Grecians* who there inhabited, did overcome the *Locreans*, and aſſaulted the *Crotonians* through a long reſpite, ſcarce reſuming new ſtrength, ſo great was their overthrow in their former War; they now more valiantly reſiſted with a few men the powerful Army of *Dionyſius*, than heretofore with many thouſands the inconſiderable number of the *Locrenſians*: So much virtue hath poverty againſt inſolent riches; and ſometimes, ſo much more certain is a diſpaired, than a preſumed Victory.

In the mean time, the Ambaſſadours of the *Gauls*, who not many Months before had burned *Rome*, did addreſs themſelves to *Dionyſius* making Wars in *Italy*, and deſired to joyn in league and friendſhip with him; they affirmed that their Nation was now ſeated between his Enemies, and would be of great concernment to him, both to attend him in the Van, or to defend him, if his Enemies ſhould take the advantage to preſs upon him in the Rear.

This Embaſſie was acceptable to *Dionyſius*; wherefore having entered into a League with them, and reinforced his Army with Auxiliaries from them, he did begin the War again. The cauſe which brought theſe *Gauls* to ſeek new habitations in *Italy*, was civil diſcord, and daily diſſention at home, being weary with the tediouſneſs whereof. When they came in multitudes into *Italy*, they did drive the *Tuſcans* from their poſſeſſions, and builded *Millain*, *Comum*, *Brixia*, *Verona*, *Bergonum*, *Tridentum*, and *Vincentia*. The *Tuſcans* at the ſame time under the command of *Rhetus*, having loſt their ancient habitations, did poſſeſs themſelves of the Alps, and called the Countrey which they commanded *Rhetia*, after the name of their Commander.

Not long afterwards, *Dionyſius* whas called back into

Sicily by the *Carthaginians*, who having recovered themſelves by the aggregation of new Forces, did begin the War again which they had abandoned by reaſon of the Peſtilence. *Hanno* was choſen General of the War, whoſe Enemy *Suniator* the moſt powerful at that time of all the *Carthaginians*, when in hatred to him he had frequently in the Greek Tongue acquainted *Dionyſius* of the approach of the Army, and of the temper and ſloth of the General, the Letters being intercepted, he was accuſed of Treaſon, and condemned for it, and an Act was paſſed by the Senate, that no *Carthaginian* ſhould afterwards either ſpeak or write in the Greek Tongue, that they might hold no diſcourſe, nor write unto the Enemy without an Interpreter: Not long after *Dionyſius*, whom neither *Sicily* nor *Italy* could contain, being overcome and wearied out with daily encounters in the War, was ſlain by treachery of his own Souldiers.

The one and twentieth Book of *JUSTIN*.

Dionyſius the Tyrant being ſlain in *Sicily*, the Souldiers did ſubſtitute in his place his eldeſt Son, who was called after his Fathers Name; both for the maturity of his age, and that the Kingdom might be more firmly united, if it continued in the power of one man, than if it ſhould be by parts divided amongſt many of his Children. But *Dionyſius*, in the beginning of his raign, had a deſire to take away his Uncles, as thoſe who would be partakers with him in his Kingdom, and be the perſwaders of hi Brothers to have it divided amongſt them. And the better to diſſemble his deſign, he thought it requiſite in the firſt place to aſſure himſelf of the good opinion of the people, being more excuſedly to perform what he had determined, if he ſtood faſt in the approbation of them

them all. He delivered therefore out of priſon three thouſand, that lay there in chains together, and for three years diſmiſſed the payment of all tributes, and by all Artifices ſollicited the affections of all men to him.

Then reſolving to put in practice his contrived villany, he put to the ſword not only the kinſmen of his Brothers, but even his Brothers themſelves, beginning his Tyranny firſt in his own family, before he exerciſed it in others, and left not ſo much as the ſpirit of fraternal conſortment to thoſe to whom he owed a conſortment in his Kingdom. His emulators being thus taken away, and falling into ſloth, he became unweildy in his body by too much riot, and contracted ſo great a weakneſs in his eyes, that he could not endure the Sun or Duſt, or any ſplendor of light: By reaſon of which, believing that he began to become deſpicable: he committed outragious cruelties, and filled not as his Father the priſons with enchained Citizens, but filled the City with the murthers of them, by which he grew both contemptible and hateful unto all. Therefore when the *Syracuſians* had determined War againſt him, he was in a great ſuſpence whether he ſhould lay down his royal Authority or make reſiſtance by War againſt them; but his Souldiers propounding to themſelves a great booty and the plundring of the City, he was enforced by them to try it out in battel with them. Being overcome, when not long after after he had the ſame ill fortune in the fight again, he ſent Ambaſſadours to *Syracuſe*, promiſing to lay down his Kingdom, if they would ſend to him to agree upon Articles for a peace.

The *Syracuſians* ſending ſome of the moſt eminent in the City to him; he commanded them to priſon, and brought his Army to overthrow their City, which at that preſent feared no aſſault, nor the approach of any Enemy at all: The fight was a long time doubtful in the City, but the Citizens overcoming with their multitudes, *Dionyſius* was routed and beaten out of it. And fearing to be beſieged in the Tower, he fled pri-

vately into *Italy* with all his Princely furniture: Being there as a baniſhed man, he was received by the *Locrenſians*, who were in friendſhip with him, and he poſſeſſed himſelf of their Tower, where he exerciſed his accuſtomed cruelties: He commanded the Wives of the chiefeſt of the City to be defloured; He took away the Virgins by force, and having raviſhed them, he returned them to thoſe who were to eſpouſe them: The moſt wealthy of all the City he commanded to be expelled, or to be ſlain, and did confiſcate their goods; and when there was not the leaſt occaſion for any further rapine, he circumvented the whole City by this ſtudied project. When the *Locrenſians* were oppreſſed by the War of *Leophron* Tyrant of *Rhegium*, they vowed if they were Conquerors, they would proſtitute their Virgins on a day dedicated to *Venus*. This vow being unperformed, when they made unfortunate Wars againſt the *Lucanians*, *Dionyſius* called them to a publick Aſſembly, and did exhort them to ſend their Wives and Daughters into the Temple of *Venus*, dreſſed in the richeſt cloaths they could put on, and that one hundred of them, choſen by lot, might perform the publick vow, and that for Religion's ſake, they might ſtand one whole Month in the open Stews, all men having before taken a Oath not to defile any of them: and that the Virgins might not be deceived, performing the Vows of the City, he ordained that not a Maid ſhould be married until husbands were firſt previded for them: this counſel being approved (in which proviſion was made both for the ſuperſtition and the chaſtity of the Virgins) the women adorned in the moſt ſumptuous manner did come in throngs to the Temple of *Venus*, every one of whom *Dionyſius* deſpoyled, having ſent in Souldiers to the Temple, and converted the Ornaments of the Matrons into his own Wardrobe. He killed alſo ſome of the Husbands of the richeſt of them: and ſome women he tormented to betray their Husbands wealth; when by theſe arts he had raigned ſix years, being driven frow the City by the Confederacy of the Citizens, he returned into *Silicy*; and after a long peace, all men being

ing ſecure, he became Maſter of *Syracuſæ* by Treachery.

Whiles theſe things were thus managed in *Sicily* *Hanno* the General of the *Carthaginians* in *Africa* employed his own treaſure, in which he exceeded the bank of the Common-wealth, to become abſolute Soveraign of all, and attempted having firſt killed the Senate, to uſurp the Kingdom. For the acting of this wickedneſs, he ſet apart a ſolemn day for the marriage of his Daughter, that by the religion of his Vows, he might both the better commit and conceal his abominable deſign. He prepared a Feaſt for the people in the publick places, and for the Senate in his own houſe, that with Cups infected with poyſon, he might more ſecretly and without any witneſſes deſtroy them, and the more eaſily invade the Common-wealth deprived of her Magiſtrates. This being betrayed to the Senators by his ſervants, the wicked plot was declined but not revenged leſt in a man ſo powerful the plot ſhould prove more prejudicial being known than concealed. Being therefore contented by a decree to put a meaſure to the charges of marriages, they commanded it not to be obſerved by one, or ſome few, but by all in general, that the perſon might not ſeem to be pointed at, but the vice corrected. Being prevented by this Counſel, he again incited the ſlaves to a Rebellion; and having appointod another day for the ſlaughter of the Senators, when he found that he was the ſecond time prevented fearing to be call'd into judgment, he poſſeſſed himſelf of a fortified Caſtle having armed twenty thouſand ſlaves.

There, whiles he incited the *Africans* and the King of *Mauritania* to make War on the *Carthaginians*, he was taken, and being ſcourged with rods, his eyes pulled out, and his hands and legs broken, that a due puniſhment might be exacted of every one of his members, he was put to death in the ſight of the people; and his body, torn with rods, was faſtned on a Croſs. His Sons alſo, and all his kindred though innocent were delivered to the Executioner, that not one of ſo nefarious a Family ſhould remain, either to imitate his wickedneſs, or to revenge his death.

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In the mean time, *Dionyſius* being received by the *Syracuſians*, when he grew every day more grievous and cruel to the City, was beſieged by a new conſpiracy, and having at laſt laid down both his Kingdom and his Army, he delivered the Tower to the *Syracuſians*, and taking with him ſome neceſſaries for a private fortune, he betook himſelf to a baniſhed life in *Corinth*, and there conceiving things moſt low to be moſt ſafe, he deſcended into a moſt ſordid condition of life: for being not contented to foot it up and down in publick, but to drink alſo, and not only to be ſeen in Taverns and Houſes of wantonneſs, but to continue in them many days together, he would quarrel with the vileſt ſcum upon the baſeſt ſubject, and be ſeen all in rags and ſquallid, and rather give an occaſion of laughter to others than receive it from them; he would ſtand in the Shambles and devour with his eyes what he was not able to buy; he would complain of the Bawds and Whores before the *Ædiles*, and do all things in ſuch an importunate rudeneſs, that he ſeemed rather to be deſpiſed than to be feared. At laſt, he profeſſed himſelf to be a School maſter, and taught children in open places, that he might either be ſeen always in publick by thoſe that feared him, or more readily be deſpiſed by thoſe that feared him not. And although he abounded with the vices of a Tyrant, yet this diſſembling of his vices was not by nature, but by art; he counterfeited to have loſt all royal ſhame, being not ignorant how hateful was the very name of Tyrants without their Revenues. He endeavoured alſo to take away the envy of things paſt by the contempt of things preſent, and made uſe not of honeſt, but of ſafe counſel. Nevertheleſs, amongſt thoſe arts of his diſſimulation, he was thrice accuſed to affect the Tyranny again, and his beſt protection was the deſpicableneſs of his perſon and his fortunes.

In the mean time the *Carthaginians* being amazed at the great ſucceſs of *Alexander* the Great, fearing that he would add *Africa* to the Empire of *Aſia*; ſent *Amilcar* ſirnamed *Rhodanus* (a man famous above the reſt for elo-

quence

quence and policy) to diſcover his intents: Their fear was encreaſed by the taking of the City of *Tyre*, the Mother to their City, and by the building of *Alexandria*, a City emulous of *Carthage* on the bounds of *Africk* and *Ægypt*, and by the perpetual felicity of the King, whoſe deſires and whoſe fortune could not any ways be bounded: *Amilcar* having obtained acceſs to the King by the means of *Parmenio*, he diſſembled to the King that he fled unto him, being baniſhed from his own Country, and offered himſelf to ſerve him in his expedition againſt it. And having dived into his Counſels, he wrote all things to the *Carthaginians* in wooden Tables, the Letters being covered with Wax. Howſoever, after the death of *Alexander*, the *Carthaginians* did put him to death being returned into his own Country, not only by an ungrateful but with a cruel ſentence, alledging that he would have betrayed their City unto *Alexander* the Great.

The two and Twentieth Book of *JUSTIN*.

Agathocles the Tyrant of *Sicily*, who aroſe to the height and greatneſs of the former *Dionyſius*, from a baſe and ſordid pedigree, did advance himſelf unto royal Majeſty. He was born in *Sicily*, his Father was a Potter: nor had he a more honeſt Childhood than he had Original; for being admirable in beauty, and the lineaments of his body, he a long time lived by the paſſive proſtitution of his body: And being come to ſixteen years of age, he transferred his luſt from men to women. Afterwards being infamous with both Sexes, he changed his courſe of life, and committed Robberies. In proceſs of time he travelled to *Syracuſæ*, and was ſent for into the City by the Inhabitants, where he lived a long time without reputation; for he had nothing more in fortune to loſe, nor in chaſtity to defile. Being at laſt an ordinary Souldier, he was as prone to any villany

villany by a seditious life, as he was before dissolute. He was resolute and active, and very eloquent in discourse. In a short time, he was made a Centurion, and not long afterwards Tribune of the Souldiers. In the first War against the *Ætnæans*, he shewed the *Syracusians* excellent demonstrations of his Chivalry. In the following War against the *Campanians*, the opinion which all had of him was so great, that he was chosen General in the place of *Damascenes* deceased, whose Wife (having known her first by adultery) he did take unto him in marriage after the death of her Husband. And being not contented that of a poor man he suddenly grew rich, he at last turned Pyrat against his own Country: It was his safety, that his Companions being taken, and tormented, denied that he had any interest amongst them. Twice he endeavoured to possess himself of *Syracusæ*, and twice he was driven into banishment for it. In the hatred to the *Syracusians* he was made first *Prætor*, and afterwards General by the *Murgantins*; amongst whom he did lead a banished life: In that War he took the City of the *Leontins*, and began to besiege the City of *Syracusæ*, to the defence whereof when *Amilcar* General of the *Carthaginians* was desired to march, having laid aside all hostile hatred, he sent considerable Forces to relieve it. In one and the same time, the City of *Syracusæ* was defended by her Enemies in a civil love, and was besieged by her Citizens in a civil hatred; But *Agathocles* when he perceived that the City was more gallantly defended than beleaguered, did by his Messengers petition to *Amilcar*, that he would undertake the Arbitration for a Peace betwixt him and the *Syracusians* promising on his part the assured peculiar return of all good Offices that he could expect. *Amilcar* being possessed with this hope, did enter inter a league with him, being induced to it by the consideration of his power, finding that what strength by this confederacy he gave to *Agathocles* against the *Syracusians*, he added as much to himself for the enlargement of his private fortunes. Therefore

fore Peace was not only made with *Agathocles*, but he was alſo made *Prætor* of *Syracuſæ*: After this, Tapers of Wax, being brought forth and lighted, he did ſwear to *Amilcar* to be careful upon all occaſions to advance the Intereſts of *Carthage*. Having then received of him a Garriſon of five thouſand *Africans*; he killed all thoſe of greateſt power in the City; and intending as it were to form a new Government in the Common-wealth, he commanded the people to be called forth into the Theater, the Senate being diſpoſed of into another place, as if he would conſult with them concerning ſomething before hand; and thus having ordered his affairs, and brought in the Souldiers, he beſieged the people, and put the Senators to the Sword; and having finiſhed the ſlaughter of them, he killed thoſe that were moſt rich, and moſt conſiderable of the people. This being done, he levied more men, and formed an Army, with which he aſſaulted the neighbouring Cities, fearing no Enemy at all. He alſo perfidiouſly provoked with injuries the Aſſociates of the *Carthaginians*, *Amilcar* permitting it. Of which the Confederate Cities did complain at *Carthage*, not only of *Agathocles* but of *Hamilcar*: of the one as a domineering Tyrant, and of the other as a Traytor, by whom the fortunes of the Confederates were given to a moſt deadly Enemy by the making of a peace with him, and by delivering *Syracuſæ* to him as the pledge of their ſociety, (a City always at enmity with the *Carthaginians*, and the Rival of *Carthage* for the command of *Sicily*) and now at laſt by delivering up the Cities of their Confederates to the ſame *Agathocles* under the title of a friendſhip, they did declare that thoſe things would ſuddenly redound to the *Carthaginians* themſelves, and they ſhould ſuddenly perceive how much evil they brought not only to *Sicilia* but alſo to *Africa* it ſelf. With theſe complaints the Senate was incenſed againſt *Amilcar* but becauſe he had the Command of the Army, they paſſed ſilent Suffrages on him, and commanded that before they were reported, they ſhould be caſt into an Urn ſealed up,

up, until another *Amilcar*, the Son of *Giſco*, ſhould return from *Sicily*: But the death of *Amilcar* prevented theſe cloſe contrivances, and the dumb ſuffrages of the *Carthaginians*; who, being injuriouſly condemned by his own Citizens, his cauſe unheard, was delivered from them by the friendſhip of death. This adminiſtred a ſubject to *Agathocles* to make War againſt the *Carthaginians*.

The firſt encounter of the War was with *Amilcar* the Son of *Giſco*, by whom being overcome, he retreated to *Syracuſæ* to renew the War with greater Force; But the fortune of the ſecond Battel was the ſame as of the former, wherefore when the conquering *Carthaginians* had laid a cloſe ſiege to *Syracuſæ*, *Agathocles* finding himſelf neither equal to them in ſtrength, nor any ways prepared to endure the fury of the ſiege, and withal (by reaſon of his cruelty and other offences) that he was forſaken of his Confederates, he reſolved to carry the War into *Africa*. A wonderful boldneſs it was, that he who was inferior to his Enemy in his own Land and Cities, ſhould tranſlate the War into their Country, and advance to encounter with them abroad, being not able at home to defend himſelf, and that being overcome he ſhould inſult over the Conquerours. The ſilence of this counſel was no leſs admirable than was the deſign he undertook, profeſſing only to the people that he had found them out a way to Victory: He deſired them that they would arm themſelves with a reſolution patiently for a while to indure the difficulties of the ſiege; or if the condition of their preſent fortune was grievous to any of them, he gave them free leave to depart where they pleaſed; when one thouſand and ſix hundred of them did go away, he provided the reſt with corn and money for the neceſſity of the ſiege; he only took with him fifty Talents for his preſent uſe, being to ſupply himſelf with other things rather from his Enemy than his companions; Having then granted freedom to all the ſervants that were of age to bear Arms, he did oblige them by Oath to be faithful to him, and afterwards ſhipped them and the greateſt

greateſt part of his Army; and having made equal the condition both of bond and free, he conceived that there would be betwixt them a mutual emulation of Valour. All the reſt were left for the defence of his Country.

In the ſeventh year of his raign (none of his Souldiers knowing whither they were to be tranſported) he directed his courſe to *Africa*, taking with him his two Sons, who were then of age, *Archataghus* and *Heraclidas*; when they all believed that they were imbarked either to plunder *Italy* or *Sardinia*, having landed them on the Shore of *Africa*, he declared his deſign unto them, and informed them in what condition *Syracuſæ* was, to whom there was no other help remaining than to do unto their Enemies what they ſuffered themſelves. The War, he ſaid, was managed otherwiſe at home than it was abroad; Thoſe were only the ayds at home, which the ſtrength and Forces of the Country did adminiſter: but abroad, the Enemy was often overcome with his own ſtrength, their Aſſociates revolting from them, and in the hatred of continued Soveraignty looking after innovation and foreign ayds. To this he added, that the Cities and Caſtles of *Africa* were not encompaſſed with Walls nor builded on the tops of Hills, but lay open in the Champain without any defence, and theſe might eaſily be brought to joyn in ſociety with him to prevent their utter ruine. The War, he ſaid, would be more grievous to the *Carthaginians* in *Africa* it ſelf than in *Sicily*, where they would all joyn their Forces together againſt one City more famous by her name than by her ſtrength; and what ſtrength he brought not with him, he would take it there. Neither would the ſudden fear of the *Carthaginians* be of a ſmall moment to the Victory, who undoubtedly would tremble, amazed at the gallant confidence of their Enemies; And this terror of theirs would be encreaſed by the firing of their Towns, and the plundering of their Caſtles and contumacious Cities, and by the ſpoyls of *Carthage* it ſelf: By all which they ſhould perceive, the War not only lay open to them againſt others, but to others alſo againſt them; and by this means that the *Carthaginians*

ans might not only be overcome, but *Sicily* be delivered from the burthen of their Forces; for the Enemies would never continue in the besieging of *Syracusæ*, when they were put so hard to it at home in *Africa*. The War, he alledged, could never be carried on more easily, nor the booty be more abundant; For *Carthage* being taken, all *Africa* and *Sicily* would be the reward of the Conquerours; Moreover, the glory of this honourable Warfare was so great, that it would continue through all Ages, and be determined by no measure of time, it being recorded that they were the only men in the World, who translated to their Enemies the Wars which they could not themselves sustain at home, and of their own accord followed the Conquerours, and besieged the besiegers of their own City: He concluded that the War therefore was to be carried on by them all with a gallant and cheerful resolution, there being no reward more abundant for the Conquerours, nor any monument more honourable for the Conquered. By these exhortations the courages of the Souldiers were erected; but they were amazed again at the Portent they beheld, which was, that being under Sail the Sun was eclipsed; of which the King gave an account with no less diligence than was his preparation for the War: He affirmed that if it had hapned before they had set forth, it might be believed that it presaged loss unto them, but it coming to pass after they had lanched forth it did portend ill to those against whom they did advance. Moreover, that the natural defect of the Stars did always presage some present change of State, and it was most certain that the condition of *Carthage* being then in her height of flourish, there was a change presaged by it, and calamity to come.

The Souldiers being thus comforted, he commanded all the Ships to be burned, that they might all understand that, the means of their flight being taken away, they must either overcome, or fall by the Sword. Afterwards having born down all before them whersoever they did march, and set on fire the Towns and Castles, *Hanno* General of the *Carthaginians* did advance to give them

them Battel with an Army of thirty thouſand men: The Battel being fought, two thouſand of the *Sicilians*, and three thouſand of the *Carthaginians* were ſlain, with the General himſelf; with this Victory the courages of the *Sicilians* were erected, and the ſpirits of the *Carthaginians* fainted.

Agathocles, his Enemies being overcome, did ſack and raze their Towns and Caſtles, driving away great booties, and killing many thouſands of his Enemies. He afterwards pitched his Tents within five miles of *Carthage* that they themſelves from the Walls of their Cities might behold the loſs of thoſe things which were moſt pretious to them, together with the waſting of their Fields, and the burning of their Towns. In the mean time the great Fame over all *Afrcia* of the Army of the *Carthaginians* being overthrown, and of the taking of their Cities being divulged, a ſudden wonder and amazemnt did invade them from whence ſhould ariſe ſo great an overthrow in ſo Potent an Eſtate, eſpecially from an Enemy overcome: And not long after, not only all *Africa*, but the moſt Noble of the Cities having followed the novelty, did revolt to *Agathocles*, and aſſiſted the Conquerour both with Corn and Money.

To this Calamity of the *Carthaginians*, the news of their Army in *Sicily* overthrown with their General, did arrive to make up the height of their affliction: For after the departure of *Agathocles* out of *Sicily*, the *Carthaginians* being become the more ſecure in their Leagure before *Syracuſæ* were utterly routed, and cut in pieces by *Antander* the Brother of *Agathocles*: Therefore when the fortune of the *Carthaginians* was the ſame both at home and abroad, not only their tributary Cities, but the Kings who were their Confederates revolted from them, weighing the intereſts of friendſhip not by fidelity but ſucceſs: Amongſt others, *Oſſella* King of the *Cyrenians* who entertained a vain hope to be maſter of all *Africa*, did by his Ambaſſadors enter into a League with *Agathocles*, and accorded with him, that the *Carthaginians* being

being overcome, the one ſhould obtain the command of *Sicily*, and the other of *Africa*: Therefore *Offella* coming with a formidable Army into the ſociety of the War; having often dined together with *Agathocles*, who always entertained him with humble ſubmiſſions and flattering complements, becauſe *Offella* had adopted his eldeſt Son to ſucceed him in the Kingdom, he did at the laſt kill him; and having poſſeſſed himſelf of his Army, the *Carthaginians* renewing the War with all their might, were overcome again in a great Battel, not without much effuſion of blood on both ſides. By this overthrow the *Carthaginians* were brought to ſo great a deſperation; that (if there had not been an Inſurrection in the Army of *Agathocles*) *Bomilcar*, who was General of the *Carthaginians*, had revolted to him with the remainder of his Army: For which offence he was faſtned to a Croſs in the middle of the Market-place, to make the ſame place the monument of his puniſhment which before was famous for the Inſtallation of his honours. But *Bomilcar* with ſo great reſolution endured this cruelty of the Citizens, that he declamed againſt the wickedneſs of the *Carthaginians* from the height of the Croſs, as from the height of a Judgment-ſeat: Sometimes he objected how *Hanno* was circumvented by them with falſe accuſations, that he aſpired to the Kingdom; ſometimes he did call into their memory the baniſhment of innocent *Giſco*; ſometimes the ſilent ſuffrages againſt his Uncle *Amilcar*; ſometimes he alledged the nature of his own offence, which was that he had rather make *Agathocles* a friend unto them than an Enemy: After he had roared out this in a great Aſſembly of the people, he expired. In the mean time, *Agathocles* having overcome all in *Africa*, did deliver his Army to his eldeſt Son *Archagathus*, and returned into *Sicily*, conceiving that nothing had been performed in *Africa*, if *Syracuſæ* in *Sicily* was any longer beſieged: For after the ſlaughter of *Amilcar* the Son of *Giſco*, the *Carthaginians* had ſent a new Army thither: Therefore on his firſt approach, all the Cities of *Sicily*, having heard of

of his atchievements in *Africa*, did ſtrive (as if in emulation) which firſt ſhould ſurrender it ſelf unto him; and by this means the *Carthaginians* being driven out of *Sicily*, he became the abſolute Maſter of the whole Iſland; And returning afterwards to *Africa*, he was received by an inſurrection of his Souldiers; for his Son had deferred the payment of the Army until his Father returned. Having therefore called them to an Aſſembly, he ſtroaked them with fair words, and told them that their Pay was not to be demanded of him, but to be fought for from their Enemy, and that a common Victory would produce a common booty: He deſired them to be patient but a little, until the reliſts of the War were ended, and, when *Carthage* was taken, he would ſatisfie all their hopes. The military tumult being thus pacified, ſome few days afterwards, he did bring his Army to the Camp of his Enemies, and inconſiderately engaging with them, he loſt the greateſt part of his Army. Therefore when he was fled into the Tents, and ſaw the envy and blame of the ill managed War to be returned upon himſelf, and feared withal the former overſight of having not payed his Army, he fled away about midnight, having not any with him but his Son *Archagathus*, which when his Souldiers underſtood, they were ſtruck with ſo great a fear, as if they had been all taken by their Enemies. They declared that they were twice abandoned by their King in the midſt of all their Enemies, and that their ſafety was forſaken by him who ought by the Law of Arms to take care of their Burial. When they would have purſued their King who was received by the *Numidians*, they were enforced to fly back unto their Tents; but *Archagathus* was taken by them, who had loſt his Father by the error of the night. In the mean time, *Agathocles* had embarked himſelf for *Syracuſe* in the ſame Ships which brought him from *Sicily*. He was a ſingular Example; a King, and yet the abandoner of his Army; and a Father, and yet the betrayer of his Children. But his Souldiers having articled for an agree-

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ment in *Africa*, after the flight of the King, did deliver themſelves to the *Carthaginians*, having firſt killed the Sons of *Agathocles*. *Archagathus*, being commanded to be ſlain by *Archeſilaus* his Fathers old friend, demanded of him, what he thought that *Agathocles* would do by his Children, by whom he was made childleſs: To whom he anſwered, that it was enough for him to underſtand that they out-lived the Children of *Agathocles*. After this the *Carthaginians* ſent Commanders into *Sicily*, to proſecute the reliſts of the War, with whom, on equal conditions, *Agathocles* did conclude a Peace.

The three and Twentieth Book of JUSTIN.

Agathocles King of *Sicily*, having made peace with the *Carthaginians*, ſubdued part of the Cities diſſenting from him through confidence of their own ſtrength. Afterwards, as if he had been confined too cloſely in the bounds of one Iſland, a part whereof in his firſt beginnings he could not preſume ſo much as to hope for, he tranſported his Army into *Italy*, following the example of *Dionyſius* who ſubdued many Cities in that Nation. His firſt Enemies were the *Brutii*, who appeared to him to be the moſt valiant and the moſt rich, and by their ſituation to lye moſt open to be injured by their neighbours; for they had driven from *Italy* the Inhabitants of many Cities, who had been *Græcians*, and in War had overcome the *Lucanians*, from whom they had derived their Original, and had afterwards made peace with them on equal terms: So great was the wildneſs of their nature, that they would not ſpare their own Original. For the *Lucanians* were accuſtomed to inſtitute their Children in the ſame Laws as the *Lacedemonians* did: For when they began to be Striplings, they were bred up in the woods amongſt the Shepherds

Shepherds without any to attend them, and without any garment to put on, or to lye down in, that ſo in their firſt years they might inure themſelves to hardneſs and frugality without any accommodations of the City: Their food was what they got by Hunting; their drink, honey and milk, and the Cryſtal of the Fountain; And thus by degrees they were hardned to the labours of the War. Fifty of their number were firſt accuſtomed to plunder the Fields of the Neighbours; the multitude encreaſing, and ſolicited by the prey, they troubled and pillaged all the Countries round about them.

Therefore *Dionyſius* the Tyrant of *Sicily*, being wearyed with the complaints of his Confederates, did ſend ſix hundred *Africans* to ſuppreſs them, whoſe Caſtle (it being betrayed to them by a woman called *Brutia*) they ſurprized, and planted there a City; the Shepherds flocking thither to behold and inhabit the new City, called themſelves *Brutii*, after the name of the woman. Their firſt War was with the *Lucanians*, the Authours of their Original; and being elevated with the Victory over them, when they had made a Peace on equal terms, they ſubdued the reſt of their Neighbours, and in a ſhort time purchaſed ſo much wealth, that they ſeemed formidable even unto Kings. At laſt, *Alexander* King of *Epirus*, when he came with a great Army to the aſſiſtance of the *Grecian* Cities, was deſtroyed by them with all his Forces; whereupon, the reſolutions of them being inflamed by the ſucceſs of their felicity, they became terrible to their own Neighbours. At laſt, *Agathocles* being implored to invade them, in the hope of enlarging his Territories, he paſſed from *Sicily* into *Italy*. The *Brutians* being ſtartled at the noiſe of his approach, did ſend Ambaſſadours into *Sicily* to him, deſiring his ſociety and right hand of friendſhip, whom *Agathocles* deluded; for having invited them to ſupper, he promiſed them audience the next day, and on the morning following, he embarked his Army for *Italy*, the Ambaſſadours ſuſpecting no ſuch thing: but the event of the deceit was not fortunate; for not long after, the violence

of

of his diſeaſe did enforce him to return into *Sicily* and being taken over all his body (the peſtiferous humour raging in all his nerves, and every joynt) he was aſſaulted as it were with an inward War of every member. By this deſperation of his Recovery, a War began betwixt his Son and his Nephew both challenging the Kingdom, as if he had been dead; in this War his Son being ſlain, his Nephew, poſſeſſed himſelf of the Kingdom. (*Agathocles* when the painfulneſs of his diſeaſe, and the difficulty of the cure, and the anguiſh of his mind did daily encreaſe, and one malady did grow upon, and ſtrive to overtake and exceed the former) deſpairing of his life, did by Sea ſend back his Wife *Theogena* to *Ægypt* from whence he fetched her, and two ſmall Children which he begot of her, with all his money, family, and Princely moveables, in which none of the Kings then living, did exceed him; fearing leſt the fury of his Enemy, who uſurped and plundered his Kingdom, ſhould ſeiſe on them alſo. Nevertheleſs his Wife would not be a long time plucked from the embraces of her ſick Husband, and did beſeech him, that her departure might not be added to the cruelty of his Nephew, leſt ſhe might ſeem as unconſcionably to forſake her Husband, as he to have made War againſt his Uncle; ſhe affirmed, that when ſhe marryed him, ſhe not only undertook to be a partaker in his proſperities, but in all fortunes whatſoever, and would willingly purchaſe with the danger of her own life the ſad happineſs, to receive the laſt breath of her Husband, and to perform his Funeral Rites, in which (ſhe being gone) there was none left to ſucceed her with that obſequiouſneſs of piety which was due unto him. His little Children departing, did hang upon their Father, and embraced him with many doleful complaints. On the other part, his Wife who ſhould ſee her husband no more, did weary him with her kiſſes; and no leſs miſerable were the tears of the old man: The Mother and Children bewailed the dying Father, the Father bewailed his baniſhed Wife and Children. They at their departure lamented the melancholy eſtate of the old and ſick man

man their Father: he lamented the condition of his children, and that they ſhould be left in miſery, whom he had brought up unto the hope of a Kingdom. Amongſt theſe complaints, all the Court reſounded with the Lamentations of the Stranders by, to behold this ſo ſad a departure; at length the neceſſity of their Journey, did impoſe an end to their tears; and the death of the King did follow his travelling Family.

Whiles theſe things were in agitation, the *Carthaginians* underſtanding how the affairs were carried in *Sicily*, conceiving that an occaſion was offered them to become Maſters of the whole Iſland, they paſſed thither with a great Army, and ſubdued many Cities. At the ſame time, *Pyrrhus* made War againſt the *Romans*, and being deſired by the *Sicilians* to aſſiſt them (as hath been mentioned heretofore) when he came to *Syracuſæ*, and had there conquered many places, he was called as well King of *Sicily*, as of *Epirus*. In which felicity rejoycing, he beſtowed on his Son *Helenus*, whom he begat on the Daughter of *Agathocles*, the Kingdom of *Sicily*, as deſcending to him by the priviledge of inheritance, and gave to his Son *Alexander* the Kingdom of *Italy*: After this, he made many proſperous Battels with the *Carthaginians*. In proceſs of time, there came Ambaſſadours from his Confederates in *Italy*, reporting that they could not reſiſt the *Romans*, and that they muſt ſurrender all unto them, unleſs they were relieved with ſudden ſupplies. Being perplexed with this doubtful danger, and uncertain what to determine, or whom firſt to aſſiſt, he providently conſulted for the ſafety of both. For the *Carthaginians* preſſing him on this ſide, and the *Romans* on the other, it appeared dangerous unto him not to tranſport his Army into *Italy*, but far more dangerous to abandon *Sicily*, leſt that the one ſhould not appear forſaken, nor the other loſt for the want of Recruits. In this tempeſt of growing dangers, the ſafeſt haven of Counſels did appear, to fight it out in *Sicily* with all the powers he could make; and the *Carthaginians* being beaten, to carry his conquering Army

into *Italy*. The battels therefore being joyned, although he overcame his Enemies, yet becauſe he withdrew his army from *Sicily*, he was interpreted to be overcome, and his Confederates revolting from him, he loſt as ſpeedily the Kingdom of *Sicily*, as he eaſily did obtain it. But having found no better fortune in *Italy*, he returned into *Epirus*: His fortune in both theſe places was as admirable as exemplar; For as before in his proſperity, the happineſs of his affairs flowing above and beyond his deſires, he added the command of *Italy* to *Sicily*, and grew glorious by many Victories againſt the *Romans*: ſo now, in his adverſity, his fortune having deſtroyed what ſhe had builded, and made him an example of humane frailty, ſhe added to the loſs of *Sicily*, the ruine of his Navie at Sea; and the diſgraceful battel againſt the *Romans*, and his diſhonourable departure from *Italy*.

After his departure from *Sicily* alſo, *Hiero* was made chief Magiſtrate, whoſe moderation was ſo great, that with the approbation of all the Citizens he was created General againſt the *Carthaginians*, and not long afterwards King. His infant-education was a propheteſs of his future Majeſty: for he was the Son of *Hieroclitus* a Nobleman; who derived his original from *Gelus* an antient Tyrant of *Sicily*, but his birth on the Mothers ſide was ſordidly ignominious: for he was begotten on a Maid-ſervant, and therefore it was commanded by his Father, that he ſhould be expoſed as the diſgrace and diſhonour of the Family. But the Bees having laid honey round about him where he was left, did nouriſh him, being very young, and wanting all humane comfort for many days; by reaſon of which his Father being admoniſhed by the Southſayers, who preſaged, in their Songs, that the Kingdom was portended to him, did cauſe him to be brought home, and with all his care and endeavour did inſtruct and bring up to that hope of Majeſty which was promiſed. Being but a boy at School amongſt his companions, a Wolf ſuddenly appearing, took his book from him; and being a young man, and learning his firſt ru-

rudiments in the art of War, an Eagle pearched on his buckler, and an Owl on his Spear; which did preſage, that he ſhould be wary in Counſel, high in courage, and be crown'd a King at laſt. He often fought with thoſe that Challenged him, and always returned a Conquerour; he was rewarded by King *Pyrrhus* with many Military gifts; he was as admirable for his ſtrength, as for the beauty of his body; pleaſing in diſcourſe, juſt in employment, moderate in command, and nothing could be ſeen that was wanting in him of a King, but the Kingdom only.

The Four and Twentieth Book of *JUSTIN.*

WHile theſe things were thus managed in *Sicily* King *Ptolemy* (ſirnamed *Ceraunicus*) and *Antiochus* and *Antigonus*, diſſenting in *Greece*, and making War amongſt themſelves, almoſt all the Cities of *Greece* being encouraged by it, as if an occaſion were offered them to recover their liberty, did ſend to one another; and by their Ambaſſadours having obliged themſelves into a League of friendſhip, they did break forth into an apparent War; and that they might not ſeem to make War with *Antigonus*, they aſſaulted the *Ætolians* his Confederates, pretending that the cauſe of the War was, becauſe they had by force poſſeſſed themſelves of the *Cyrean* Fields, which by the conſent of all *Greece*, were dedicated to *Apollo*.

To this War, they made choice of *Aras* for their General, who with a prepared Army, did ſpoil both the Cities, and Reeks of Corn which were laid up in thoſe Fields, and what they could not take they did ſet on fire: Which when the *Ætolian* Shepherds beheld from the tops of the Mountains, having drawn themſelves together into a body of five hundred, they purſued their ſcattered

Enemies, not knowing how numerous they were, becauſe the amazement of the ſudden aſſault, and the ſmoke of the fire had taken from them the full diſcovery of their Enemies, and having killed nine thouſand of them, they put the reſidue to flight.

After this, the *Spartans* beginning the War again, many of the Cities denyed them ayd, conceiving that they ſought not after liberty, but the ſoveraign command of *Greece*. In the mean time, the Wars amongſt the Kings were ended; for *Ptolemy* having beaten away *Antigonus*, and poſſeſſed himſelf of the Kingdom of all *Macedonia*, did make peace with *Antiochus*, and joyned in affinity with *Pyrrhus*; his daughter being given to him in marriage: and being ſafe from all fear of a foreign Enemy, he turned his unrighteous mind to commit domeſtick wickedneſs, and by treachery prepared the deſtruction of *Arſinoe* his ſiſter, that he might both deprive her Sons of life, and her ſelf of the poſſeſſion of the City of *Caſſandria*. His firſt artifice was, by diſſembling his love, to Court his ſiſter in the way to Marriage; for he could not otherwiſe than by the pretence of love find acceſs to the Sons of his Siſter, whoſe Kingdom he would enjoy. But this wicked deſign of *Ptolemy* was made known unto her; therefore he did ſend her word (not giving any belief unto him) that he would come and joyn with his Sons in the fellowſhip of the Kingdom, with whom he would not contend in Arms to force the Kingdom from them, but becauſe he would more confirm it on them by his preſence and aſſiſtance. To this effect, he deſired that ſhe would ſend one to be the Atteſtator of his oath, before whom he would oblige himſelf with what obſecrations ſhe would deſire, in the preſence of the gods of his Country. *Arſinoe* was uncertain what to reſolve upon, fearing, if ſhe ſhould ſend, ſhe ſhould be deceived by perjury: and if ſhe ſhould not ſend, ſhe ſhould pull upon her the Fury of her brother's cruelty. But more careful for her Children than for hreſelf, whom ſhe thought ſhe

ſhould

ſhould be the better to protect by her marriage with her brother, ſhe ſent *Dione* one of yer friends, who being brought into the moſt holy Temple of *Jupiter* (a Temple of the ancient Religion of the *Macedons*) *Ptolemy* having laid his hands on the Altars, and touching the Images and Cuſhions of the gods, did ſwear by un-heard-of, and devoted imprecations, that he moſt ſincerely did deſire the marriage of his Siſter, and that he would call her his Queen, neither would he ever in the diſgrace of her take any other Wife, or own any other Children but her Sons. *Arſinoe*, after ſhe was delivered from fear, and became pregnant with hope, and had conference with her brother, whoſe countenance, and flattering eyes promiſed no leſs belief than did his Oath: although *Ptolemy* his Son did apparently diſſwade her, and informed her of the deceit; yet ſhe conſented to marry with her Brother. The Nuptials were celebrated with great ſolemnity, and with the publick joy of the people. And *Ptolemy* having that day called forth the army to an Aſſembly, he there impoſed a Diadem on the head of his Siſter, and called her his Queen; with which title *Arſinoe* being tranſported with joy (becauſe ſhe had now regained that which ſhe had loſt before by the death of her former Husband *Lyſimachus*) did of her own accord invite her Husband to her City of *Caſſandria*; for the deſire of which, the deceit was contrived: and going before to compleat the preparations, ſhe commanded that a Holy-day ſhould be obſerved in the City for the approach of her Husband, and that the Houſes, Temples, and the ſtreets ſhould be adorned, and that Altars ſhould be erected every where, and that Sacrifices ſhould be in a readineſs. She alſo commanded her two Sons, *Lyſimachus* of Sixteen years of age, and *Philip* three years younger, being both of an excellent feature and complexion, to meet him with Crowns on their heads. *Ptolemy* the better to conceal his deceit, having greedily embraced them both (and beyond the meaſure of true affection) did a long time even ſmother them with his kiſſes.

When he approached to the Gate of the City, he commanded the Citadel to be seized on, and the two boys to be slain, who when they fled to their Mother, they were killed in her very lap as she was kissing them; *Arsinoe* exclaiming that *Ptolemy* had committed so abominable a crime under the pretence of marriage, and offered herself to the Executioners for her Children, and oftentimes with her own body she protected the embraced bodies of her Children, and would willingly receive the wounds which were intended to them: At the last being denyed to be present at the Funerals of her Children, she was brought out of the City with two hand-maids only, her garments torn, and her hair dishevel'd, to lead a banish'd life in *Samothracia*, being so much the more miserable, that it could not be permitted her to dye with her Children.

But this wickedness of *Ptolemy* was not unrevenged; for the immortal gods revenging so many perjuries and cruel Parricides, he was not long after dispoyled of his Kingdom by the *Gauls*, and being taken, he lost his life by the Sword, as he deserved. For the *Gauls* (their multitudes abounding, when the Land in which they were born, could not contain them) did send as it were like vagabond sojourners, three hundred thousand men to look out new habitations: Part of them sate down in *Italy*, who took and set on fire the City of *Rome*; part of them (through the Armies of the Barbarians who opposed them) did cut their way into the Coasts of *Illiria*, and inhabited *Pannonia*, following the auspication of the birds, in which Art the *Gauls* excel above all others; a hardy, bold, and Warlike Nation, who first after *Hercules* (to whom this attempt gave an admiration for his vertue, and a belief of immortality) did pass over the unconquered Hills of the Alps, and places intractable by the extremity of cold, where having overcome the *Pannonians*, they for many years made sundry Wars with their Neighbours. Afterwards by the temptations of success, having divided their strength, some of them advanced as far as *Greece*, some as far as *Macedonia*, laying all things waste before

before them. So great was the terror of their Name, that Kings not provoked by them, would of their own accord buy their Peace with vaſt ſums of money: Only *Ptolemy* King of *Macedonia*, did without fear attend the arrival of the *Gauls*, and with a few Souldiers, and thoſe diſordered (as if Wars were managed with no more difficulty than Parricides were committed) he did advance to meet them, being tormented with the furies of his bloody Acts. He deſpiſed alſo the Embaſſage of the *Dardanians*, offering him twenty thouſand armed men to ayd him, adding this to their contumely, that *Macedonia* was in a ſad condition, if when they alone overcame all the Eaſt, they ſhould now ſtand in need of the *Dardanian* Citizens to be revenged of their Enemies: He boaſted, that he had the Sons of thoſe in his Army, who being Conquerours under *Alexander* the Great, made all the World tributary to him.

Which when it was reported to King *Dardanus*, he ſaid, that the renowned Kingdom of *Macedonia*, would ſhortly fall by the raſhneſs of one heady young man. But the *Gauls* under the command of *Belgius*, did ſend Ambaſſadours to *Ptolemy*, to try the Reſolutions of the *Macedons*, offering him Peace if he would purchaſe it with money; But *Ptolemy* vaunted to his Subjects, that the *Gauls* did ſupplicate to him to have Peace for fear of the War, and did ſpeak as inſolently to the Ambaſſadours as to his Subjects; He aſſured them that he would grant them no peace, unleſs they ſhould give him their Princes for Hoſtages, and deliver up their Arms; for he would not believe them, unleſs they were diſarmed.

This anſwer being returned, the *Gauls* laughed out-right, crying out on every ſide, that he ſhould ſhortly perceive whether they offered peace unto him for his advantage or their own. Some few days after the battel was fought, and the *Macedons* being overcome, were beaten down: *Ptolemy* having received many wounds was taken, his head was cut off, and being fixed on the point of a Lance, it was carryed all about the Army to the

terror of the *Macedons*: So fatal was the overthrow, and ſo great the rout, that few of them were preſerved by flight, the reſt were either all ſlain or taken Priſoners. When this was reported throughout all *Macedonia*, the Gates of the Cities were ſhut, all places were filled with mourning: ſometimes they lamented the loſs of their Children, ſometimes they feared the deſtruction of their Cities. They called upon the names of *Alexander* and *Philip*, as if their Kings had been their gods, and implored their aſſiſtance; under whom they were ſafe, not only againſt their Enemies, but alſo Conquerours of the World; they implored them that they would defend their Country, which by the glory of their atchievements, they had made ſecond unto Heaven, and to relieve thoſe now in their diſtreſs, whom the fury and raſhneſs of King *Ptolemy*, had deſtroyed. All men deſpairing, *Softhenes* one of the Princes of the *Macedons* thinking that in this extremity they muſt uſe deeds as well as prayers, having drawn the youth of the *Macedons* into a body, he both reſtrained the *Gauls* growing inſolent with their Victory, and defended the *Macedons* from the plunderings of their Enemies; for which benefit of his conduct and valour (many of the Noble men of *Macedonia* affecting the Kingdom) he by his birth although ignoble, was advanced above them all; and being ſaluted King by the army, he compelled the Souldiers to take the Oath of Allegiance, not in name of the King, but of the General.

In the mean time, *Brennus* under whoſe command one part of the *Gauls* had poured themſelves into *Greece*, having underſtood of the Victory of his Aſſociates, who under *Belgius* had overcome the *Macedons*, diſdaining that ſo rich a booty, and laden with the ſpoyls of the Eaſt, ſhould ſo eaſily be abandoned, having amaſſed a body of one hundred and fifty thouſand Foot, and fifteen thouſand Horſe, did break into *Macedonia*; and having plundred the Towns, and preyed the Fields, *Softhenes* did advance againſt him with a gallant Army of the *Macedons*, but being not ſo numerous, they were

were overcome by the multitude, and the weaker by the ſtronger. The *Macedonians* being overcome, did hide themſelves within the Walls of their Cities, and *Brennus* being Conquerour, did plunder up and down the Country of all *Macedonia* no man oppoſing him; and as if thoſe ſpoyls were too unworthy of his avarice, he turned his mind to the Temples of the immortal gods, prophanely aſſerting that the gods being rich, ought out of their abundance to contribute unto the poverty of men. He preſently therefore marched to *Delphos*, preferring gold, the temptation of Religion, above the violation of the immortal gods, who he affirmed did ſtand in no need of riches, it being their cuſtome to beſtow them upon men.

The Temple of *Apollo* is placed at *Delphos* on the Hill of *Parnaſſus*, a rock every where hanging over it, in which place the frequent confluence of men did erect a City, who coming thither in great numbers, to the confirmation of the Majeſty of the god did inhabit on that Rock. The Temple and City is not defended by Walls, but by precipices not made by hands, but made ſtrong and guarded by Nature; ſo that it is hard to ſay, whether the ſtrength of the place, or the Majeſty of the god be more to be admired: The middle of the Rock doth open it ſelf into the form of a Theater, by reaſon whereof, the clamour of men, and the clangor of the Trumpets when they are ſounded (the hollowneſs of the Rocks returning and banding the ſound from one to another, and playing with it amongſt themſelves) the ſound is heard more multiplyed by the reboation, and appears greater far than when at firſt it was delivered. This is that which ſtriketh a greater terror of Majeſty into thoſe who are ignorant of the cauſe, and adds a reverent amazement to the admiration; much about this hollow of the Rock on the middle of the height of the Hill, there is a little plain, and in it a deep hole out of which the Oracle proceeds, which being a cold breath driven up as it were by a wind, doth poſſeſs the minds of the Prieſts with a madneſs, who being filled with

the god, he doth enforce them to give anſwers to thoſe who do demand them: By reaſon of this, there were to be ſeen many and rich gifts, both of Kings and others, who do manifeſt by their magnificence both the gratitudes of the Givers, and the Anſwers of the gods.

Brennus when he beheld the Temple, did make a halt with his Army, debating whether he ſhould preſently aſſault it, or give his weary Souldiers the reſpite of one night, to refreſh themſelves. *Euridanus* and *Teſſalonus* two Commanders, who joyned themſelves unto him in hope of the booty, did counſel him to cut off all delays, whiles the Enemies were unprepared, and his new approach had ſtruck a terror into them; but they affirmed that if they ſhould give them the deliberation of one night, the Enemies might put on new reſolutions by the acceſs of new ſupplies, and the ways which now lay open might be obſtructed. But the common Souldiers of the *Gauls* out of their long want, when they found the Country to abound with Wines, and all manner of proviſion, did diſperſe themſelves about the Fields, being no leſs joyful with the abundance they found, than with their Victory; and forſaking their Enſigns, they did range up and down as Conquerours to ſeiſe on all things; which gave ſome reſpite to the *Delphians*; for on the firſt report of the coming of the *Gauls*, the Country people were prohibited by the Oracle to bring their Vintage and Harveſt into their Towns: which ſaving counſel was not underſtood until the abundance of Wine and other proviſions being left as a temptation and delay to the *Gauls*, the Auxiliaries of the Neighbouring Countries had the leiſure to draw together; and the *Delphians* being encreaſed by the acceſs of their Forces, did fortifie their City, before the *Gauls* falling to their ſwill of Wine as to their prey, could be called to their Standards.

Brennus out of all his Army made choice for this ſervice of threeſcore and five thouſand Foot. The Army of the *Delphians* and their Aſſociates did not amount to above fourteen thouſand, in contempt of whom, *Brennus* the

the more to encourage his men, did ſhew them the greatneſs of the booty, and the Statues drawn with four Horſes (of which a vaſt number were ſeen afar off) all with ſolid Gold; moreover he affirmed to them that the booty was far more conſiderable in the weight than in the ſhow. With this information the *Gauls* being as much inflamed as with their laſt nights Wine, did begin the onſet without reſpect of danger. The *Delpians* on the other ſide, putting their confidence in their god, and not in their own ſtrength, did with contempt oppoſe their Enemies, and from the top of the Hill, ſome of them with Arms, and ſome with ſtones did over-whelm and repel the *Gauls* in their Scalado. In the heat of this encounter, on a ſudden the Prieſts of all the Temples, and the Prophets themſelves with their hair deſhevelled in their moſt ſolemn habits and fillets did tremble all with indignation, and did run forth mad into the Front of the Army: where the Fight moſt violently was maintained; they cried out that their god was come down, and that they beheld him leaping into the Temple, from the opened Roofs thereof; for whiles they moſt humbly implored his help, a young man as admirable in his beauty as the tall proportion of his body, with two armed Virgins who were his Companions did appear, and did meet them out of the two adjoyning Temples of *Diana* and *Minerva*; neither did they only behold them with their eyes, but they heard alſo the twang of his Bow, and the claſhing of his Armour; they therefore conjured them by the utmoſt Imprecations, that they would not delay to make a thorow diſpatch upon their Enemies, the gods being their Leaders, and to joyn themſelves Companions with them in the Victory; with theſe words being enflamed, they did all throw themſelves upon the points of their Enemies Swords, and immediately they perceived the preſence of their god; For part of the Hill (being torn off by an Earthquake) did overwhelm the Army of the *Gauls*, and the moſt thick and pointed wedges did fall to the ground not without ſome wounds to the *Delphians*. Immediately there followed

lowed a great Tempeſt of Hail, Lightning, and Thunder which devoured thoſe who fainted by reaſon of their wounds. *Brennus* their General, when he could not endure the anguiſh of his wounds, did end his life with his Poynedo. *Belgius* the other of their Generals, the Authors of this War being puniſhed, departed in a flying march out of *Greece* with ten thouſand of his Aſſociates: But Fortune was not more propitious to them flying; for fearful as they were, there was no night without rain or cold, nor day without labour and danger, but daily ſtorms and Snow concrete with Ice, hunger, and wearineſs, and above all the great evil of too much watching did conſume the miſerable Relicks of the unhappy War. The people alſo and Nations through which they marched, did purſue them flying before them as a prey; By which means it came to paſs, that not one of ſo great an army, who not long before being too confident in their ſtrength and numbers preſumed to plunder the gods, did now remain to witneſs the remembrance of ſo great an overthrow.

The Five and Twentieth Book of *JUSTIN.*

PEace being concluded betwixt the two Kings, *Antigonus* and *Antiochus*: when *Antigonus* returned into *Macedonia*, a new Enemy did on a ſudden ariſe unto him; for the *Gals* who were left by *Brennus* to defend the bounds of the Nation, when he advanced into *Greece* (that they alone might not ſeem idle) having armed fifteen thouſand Foot, and three thouſand Horſe, did invade the *Getes* and *Tribals*, and having overcome them, they did hang like a dark cloud over *Macedonia*, and ſent their Ambaſſadours to King *Antigonus* to offer a mercenary Peace, and to diſcover his ſtrength. *Antigonus* with royal magnificence did invite them

them to a ſtately Banquet, ſet forth in the higheſt manner that could be deviſed. The *Gauls* admiring the vaſt weights of Gold and Silver, which on purpoſe were laid open to their obſervations, and being provoked by the abundance and variety of the booty, returned more greedy of War, than when they came forth. The King alſo commanded that the Elephants ſhould be ſhewed unto them for a terror, it being a ſight unaccuſtomed to them, and that they ſhould ſee the Ships laden with Souldiers, and gallantly equipped, being ignorant that he did hereby tempt them by the richneſs of the booty, whom he thought to have affrighted by the greatneſs of his power.

The Ambaſiadours being returned, made all things greater than they were, and declared both the wealth and the ſecurity of the King; his Tents, they ſaid, were covered with Gold and Silver, and defended neither by works nor ditches: and as if their riches were defence enough, they neglected all Military duties, thinking (belike) that they needed not the defence of Iron, becauſe they abounded with Gold: By this relation the deſires of the greedy Nation were the more provoked to the prey. The example of *Belgius* did the more excite them, who not long before had overthrown the Army of the *Macedons*, and killed the King himſelf. With the general conſent of all, they in the night did invade the Tent of the King, who foreſeeing this Tempeſt, did give order the day before to take away all the precious moveables, and privately to hide themſelves in the adjoyning woods, neither was the Camp otherwiſe preſerved, than that it was thus abandoned; For the *Gauls* when they ſaw all things forſaken and not only without Defenders, but alſo without a Guard, conceiving it to be rather an Ambuſh than a Flight, they did forbear for a while, to enter into the Ports thereof. At laſt, they poſſeſſed themſelves of them, rather examining and ſearching than plundering them, and not long afterwards, taking away what they found, they did carry it to the Shore; There when too raſhly they thought to ſeiſe upon the

the ſhips, they were killed by the Sea-men, and by a part of the Land Army, who fled thither with their Wives and Children ſuſpecting no ſuch danger: And ſo great was the ſlaughter of the *Gauls*, that the report and opinion of this Victory procured peace to *Antigonus*, not from the *Gauls*, ſome other ſtubborn Enemies who were his Neighbours.

The young men of the *Gauls* at that time were ſo numerous that they ſwarmed all over *Aſia*, neither did the Kings of the Eaſt manage any Wars without the mercenary Army of the *Gauls*, neither did thoſe who were baniſhed or beaten from their Kingdom, addreſs themſelves unto any but to the *Gauls* only. So great was the terror of their name, or the invincible happineſs of their Arms, that Kings believed their Majeſty was not ſafe, nor could they recover it being loſt, unleſs they were aſſiſted by the Valour of the *Gauls*: Being therefore called by the King of *Bithynia* to his help, and the Victory obtained, they divided the Kingdom with him, and called that Country *Gallogræcia*. Whiles theſe things were performed in *Aſia*, *Pyrrhus* being overcome by the *Carthaginians* in a Battel at Sea, deſired ayd of *Antigonus* King of *Macedonia*, declaring that if he aſſiſted him not, he muſt be enforced to return into his Kingdom, and ſeek the advancement of his Fortunes from the *Romans*. Which when his Ambaſſadours brought him word was denied, (having diſſembled the reaſon,) he pretended a ſudden departure.

In the mean time, he commanded his Confederates to provide for the War, and delivered the Government of the Tower of *Tarentum* to *Helenus* his Son and *Milo* his friend Being returned into *Epirus*, he immediately invaded the bounds of *Macedonia*, where *Antigonus* did meet him with an Army, and being overcome by him, was put to flight; *Pyrrhus* hereupon did take *Macedonia* into his power, as if he had ballanced the loſs of *Italy* and *Sicily* with the regaining of the Kingdom of *Macedonia*: he did ſend both for his Son, and for his friends, which he did leave at *Tarentum*, *Antigonus*

nus with a few Horſemen the Companions of his flight, being on a ſudden forſaken of all the Ornaments of his Dignity, did repair to *Theſſalonica*, to behold the events of his loſt Kingdom, hiring a mercenary Army of the *Gauls* to renew the War; and being again utterly overthrown by *Ptolemy* the Son of *Pyrrhus*, and in his flight attended but with ſeven men, he not only loſt all hope of the recovery of his Kingdom, but fled into ſolitary places and made them the beſt procurers of his ſafety.

Pyrrhus being now advanced to ſo great a height of Sovereignty, was not content with that which with modeſty he durſt not aſpire unto in his hopes, but propounded unto himſelf the Empire both of *Greece* and *Aſia*; he took a felicity and pride in his Wars as in his Soveraignty: for no man could reſiſt him whitherſoever he turned his power. But as he was eſteemed invincible in adding Kingdom unto Kingdom; ſo having overcome them and obtained them, he quickly loſt them, being more fortunate to obtain than to preſerve. Having afterwards tranſported his forces on the other ſide of *Cherſoneſus*, he was received by the Embaſſies of the *Athenians*, *Achaians*, and *Meſſenians*; and all *Greece*, amazed at the glory of his name, and at the wonders of his Atchievements againſt the *Romans* and *Carthaginians*, did with a labouring expectation attend his arrival.

His firſt War in *Greece* was againſt the *Lacedemonians*, where he was oppoſed more by the Valour of the Women than the Men: There he loſt his Son *Ptolemy*, and the ableſt and the choiceſt men in his army: For ſo great a multitude of Women did preſs in throngs upon him for the defence of their Country, as he was beſieging *Sparta*, that he was enforced to retreat from them, being not more valiantly than modeſtly overcome. Moreover, it is affirmed that his Son *Ptolemy* was ſo able a man of his hands, that he took the City of *Corcyra* being followed only with threeſcore men. In a Battel at Sea, there being but ſeven men with him, he leaped out of his boat into the Ship of his Enemies, and

and did enforce it to obedience. And at the aſſault of the City of *Sparta*, he gallopped into the middle of the City, and was there killed by the concourſe of the Multitude, whoſe body when it was brought unto his Father, it is reported that *Pyrrhus* ſaid, that he was ſlain a great while later than he feared or than his raſhneſs did deſerve. *Pyrrhus* being beaten back by the *Spartans*, did march to *Argos*: where when he endeavoured to beſiege *Antigonus* ſhut up in that City, he (fighting moſt violently amongſt the thickeſt and the formoſt) was ſlain with a ſtone thrown from the Walls; his head was brought unto *Antigonus*, who uſing the Victory with gentleneſs, did diſmiſs his Son *Helenus* delivered to him with *Epirus*, and gave him leave to depart to his own Kingdom, and delivered him the body of his unburied Father to be interred in his own Country. Amongſt all Authors the Fame is conſtant and clear enough, that no King either of that or the former Age, was to be compared to *Pyrrhus*; and that not only amongſt Kings, but other perſonages, there was ſeldom any to be found of a more juſt or a more Religious life. So great was his knowledge in Military affairs, that although he made War with ſo great Kings, as *Lyſimachus*, *Demetrius*, and *Antigonus*; yet he always remained unconquered. In the War alſo of the *Illirians* and *Sicilians*, and of the *Romans*, and *Carthaginians*, he was never inferiour to them, and oftentimes a Conquerour: who, though his Country was but narrow, and before ignoble, by the Fame of his Atchievements and the uprightneſs of his Converſation, did renown it over all the World.

The

The Six and Twentieth Book of *JUSTIN.*

AFter the death of *Pyrrhus*, there were great motions and tumults of War, not only in *Macedonia* but in *Asia* also and in *Greece* : for the *Peloponnesians* were by Treachery betrayed to *Antigonus*, and according to the several inclinations of the Inhabitants, partaking either of joy or grief, as the several Cities either hoped for ayd from *Pyrrhus*, or were afraid of his power ; so now they either entered into league with *Antigonus*, or rushed themselves upon a War by the mutual hatred amongst themselves.

In this commotion of the troubled Provinces, the City also of *Epirus* was by Tyranny invaded by *Aristotimus* the Prince by whom when many of the Rulers of the City were slain, and more of them driven into banishment, the *Ætolians* desiring of him by their Ambassadours, that the *Exuls* might be permitted to have their Wives and Children come unto them, he at the first denyed it ; and afterwards as if he had repented of what he had denied, he gave all the Matrons leave to repair unto their banished Husbands, and appointed a day for their departure. They as if they should for ever suffer banishment with their Husbands, taking with them their richest moveables, when they had met at the gate of the City to travel all in one Troop, they were apprehended and committed to prison, and plundred of all their goods, the little Children being slain in the laps of their Mothers, and the Virgins their Daughters ravished. All men being amazed at this domineering cruelty, one of their Rulers *Helenat* by name, an old man, and destitute of Children, and one that feared not in respect of his Age, being not obliged to the respect of pledges, having

ving called to his house the most faithful of his friends, did exhort them to the revenge of their Country.

They all debating on a way to conclude the publick with their private Danger, and desiring a time for deliberation, he sending for his servants, did command them to lock the doors, withal to go unto the Tyrant, and desire him to send some of his Guard to apprehend the Conspirators assembled in his house, objecting to every one of them, that because he could not be the Author of delivering his Country, he would be the revenger of it being forsaken by them. Hereupon they being surprised with a doubtful danger, chusing the more honourable way of the two, they conspired to kill the Tyrant; and *Aristotimus* by this means was slain in the fifth Month after he had usurped the Tyranny.

In the mean time, *Antigonus* being oppressed with several Wars, which he made against King *Ptolemy* and the *Lacedæmonians*, and a new Army of Enemies from *Gallo-Græcia*, having left in his Camp some few Companies to defend it against the other Enemies, he marched with his chief power against the *Gauls*: Which being understood, the better to prepare themselves to the Fight, they did offer sacrifices for the good event of the Battel: and a great slaughter and utter destruction, being presaged to them by the entrails of the Beasts, they desperately turning their fear into a fury, hoping that the threatnings and the anger of the gods could be expiated by the slaughter of their Families; they killed their Wives and Children, beginning the auspications of the War with such a detestable Parricide: So great was the barbarousness of their savage minds, that they did not forbear their Infants and the tenderness of that age which even their Enemies would have spared; but made a natalitious and an intrinsick War with their own bowels their Children, and with the Mothers of their Children, for whom others are accustomed to undertake Wars: Therefore, as if they had redeemed the Victory

and

and their lives by this barbarous cruelty, (bloody as they were from the ſtreaming murthers of their Wives and Children) they joyned in Battel with their Enemies, with no better event than the auſpication promiſed; for, fighting, the furies of their own Conſciences did ſurround them before their Enemies, and the Ghoſts of thoſe whom they had murthered, preſenting themſelves always before their eyes, they fell upon a final deſolation. So great was the ſlaughter, that the gods did ſeem to have combined with men for their utter deſtruction.

After the event of this Battel, *Ptolemy* and the *Lacedemonians* declining the conquering Army of *Antigonus*, did retreat into more ſafe places: *Antigonus* when he perceived that they were departed, the courage of his Souldiers being fluſhed with the former Victory, did make War upon the *Athenians*: In which, when he was engaged, *Alexander* King of *Epirus* deſiring to revenge his Fathers death, did plunder the borders of *Macedonia*; againſt whom when *Antigonus* marched, being returned out of *Greece*, he was forſaken by his Souldiers who revolted from him, and did loſe with his Army the Kingdom of *Macedonia*. His Son *Demetrius*, being in his minority, having levied a new Army in his Fathers abſence, did not only recover *Macedonia* that was loſt, but diſ-inveſted *Alexander* of his Kingdom of *Epirus*. So great was the inconſtancy of the Souldiers. or the variety of Fortune, that Kings were even now but baniſhed men, that by and by they were Kings again. *Alexander*, when he fled as a baniſhed man into *Arcadia* was not long after reſtored into his Kingdoms with as great an applauſe of the *Epirots*, as with the help of their Confederates.

At that time, *Agas* King of the *Cyrenians* dyed, who before his ſickneſs (to compoſe all ſtriſes with his Brother *Ptolemy*) had eſpouſed his only Daughter *Beronice* to his Son. But after the death of King *Antigonus*, *Arſinoe* the Mother of the young Lady, that ſhe might

might diſſolve the marriage contracted without her conſent, did ſend for *Demetrius* the Brother of King *Antigonus* from *Macedonia*, not only to the marriage of *Beronice*, but to the Kingdom of *Cyrene*. *Demetrius* being born himſelf of the Daughter of *Ptolemy*, made not the leaſt delay; but having a fore-wind to his own deſires, arrived ſuddenly at *Cyrene*, and by the confidence of the comlineſs of his perſonage, endeavouring to endear himſelf to his Mother-in-law *Arſinoe*, he began to deport himſelf very proudly to the Royal Family, and to domineer over the Souldiery, and to tranſlate his affections and his Courtſhip from the Daughter to the Mother, which was firſt diſcovered by the Daughter, and afterwards abominated both by the people and the Souldiers: Therefore all of them having changed their affections, a plot was laid for *Demetrius*, to whom Executioners were ſent, being in bed with his Mother-in-law: But *Arſinoe* having heard the voyce of her Daughter ſtanding at the door, and giving order to ſpare her Mother, did for a while with her own body protect the adulterer, who being ſlain, *Beronice* with the preſervation of her piety, revenged the incontinency of her Mother; and in the choice of her Husband, did follow the judgment of her Father.

The Seven and Twentieth Book of *JUSTIN*.

ANtiochus King of *Syria* being dead, when *Seleucus* his Son ſucceeded in his place, he began his raign with Parricide, his Mother perſwading him to it, who ought to have deterred him from it; for he killed his Step-mother *Beronice* with his little Brother begotten on her: Which horrible crime being committed, he was not only tainted with Infamy, but withal he

he involved himſelf in a War with *Ptolemy*. Moreover, *Beronice* when ſhe underſtood that Executioners were ſent to take away her life, ſhe ſhut up herſelf in her Fathers *Daphne*, where when it was reported to the Cities of *Aſia*, that ſhe was beſieged with her little child, they calling to their mind the dignity of her Father, and of her Anceſtors, and prompted to compaſſion at the indignity of her Fortune, they all ſent ayd unto her: Her Brother *Ptolemy* being alſo ſtartled at the danger of his Siſter, having left his own Kingdom, did advance to her relief with all the ſpeed that could be. But before the arrival of any ayd, *Beronice* when ſhe could not be taken by force, was killed by treachery: It was conceived by all to be a ſubject moſt worthy of lamentation. Therefore when all the Cities who had revolted from her, had provided a very great Fleet, being amazed at this example of horrid cruelty, they did offer themſelves and their Ships to *Ptolemy*, who if he had not been called back into *Ægypt* by ſome inteſtine ſedition, had poſſeſſed himſelf of all the Kingdom of *Seleucus*; This parricidial guilt had brought upon him ſo much hatred; or the unworthy death of his Siſter had purchaſed to *Ptolemy* ſo much affection. After the death of *Ptolemy*, when *Seleucus* had ſet forth a great Navy againſt the Cities which revolted, immediately a great tempeſt ariſing, as if the gods themſelves would revenge this parricide, he loſt them all by Tempeſt, neither had he any thing left of ſo great a preparation, but his naked body, and ſome few Companions of his Shipwrack, whom Fortune had preſerved alive; a lamentable thing it was, and yet acceptable to him; for the Cities, which in hatred of him, had revolted to *Seleucus* (as if the gods were ſatisfied in his puniſhment, themſelves being the Arbitrators) by a ſudden change of their mind, being touched with compaſſion for his Shipwrack, they did reſtore themſelves unto the Authority of his command: Rejoycing therefore in his calamity, and made more rich by loſs, he made War upon *Ptolemy*, conceiving himſelf now equal in ſtrength unto him:

him: But as if he was born to be the ſport of Fortune, and had only received his Kingdom again but to loſe it again, being vanquiſhed in Battel, and not much more accompanied than after his Shipwrack, he fled in greater fear to *Antiochia*: from whence he ſent Letters to his Brother *Antiochus* in which he did implore his ayd, and in recompence thereof, did offer to him all that part of *Aſia*, wich lyeth on the bound of the Hill *Taurus*.

Antiochus being but fourteen years of age, and greedy of Soveraignty obove his years, took hold of the occaſion, but not with that pious mind as it was offered; but deſiring like an Oppreſſour, to force all from his Brother, he armed himſelf, being but a boy with a wicked, but a manly boldneſs. From his ravenous diſpoſition he was called *Hierax*, becauſe in ſnatching away the goods from other men, he followed not the life of a man, but of a Bird of prey.

In the mean time, *Ptolemy*, when he underſtood that King *Antiochus* did advance to the ayd and help of *Seleucus*, made Peace with *Seleucus* for ten years, that he might not fight at once againſt two: But Peace being granted by the Enemy, it was reverſed by the Brother, who having drawn unto him a mercenary Army of the *Gauls*, in the ſtead of a Brother, did render himſelf an Enemy. In that War by the proweſs of the *Gauls*, *Antiochus* was Conquerour; but the *Gauls* believing that *Seleucus* was ſlain in the Battel, did turn their Swords againſt *Antiochus* himſelf, believing they ſhould plunder *Aſia* with more freedom, if they had deſtroyed all the Royal Progeny. Which when *Antiochus* perceived, he ranſomed himſelf from them as from high way-men with Gold; and not long after entred into a league with his own Mercenaries.

In the mean time, *Eumenes* King of *Bithynia*, his Brothers being diſperſed and conſumed with civil diſcords (being as it were to invade the uncertain poſſeſſion of *Aſia*) aſſaulted the *Gauls*, and the Conqueror *Antiochus* at once, who being weary, and many of them wounded in the former encounter, it was not difficult for him to overcome

overcome them. In that time, all the Wars were designed for the destruction of *Asia*; and as one was more powerful than another, he always seized upon *Asia* as a prey. The two Brothers, *Seleucus* and *Antiochus* did wage War for *Asia*; *Ptolomy* King of *Ægypt* in pretence to revenge his Sister, did also greedily covet the Empire of *Asia*; on this side, *Eumenes* of *Bithynia*; on the other side the *Gauls*, being always a mercenary army, did make a prey of *Asia*; and amongst so many, there was no man found to be a Defender of it. *Antiochus* being overcome, when *Eumenes* had possessed the greatest part thereof, the two Brothers, (the booty being lost for which they made War) could not yet agree amongst themselves; but, the foreign Enemy being neglected, they did drive on a War, for the mutual destruction of themselves: In which *Antiochus* being overcome the second time, and wearyed with flying, which continued many days, he at last directed his course to *Artamenes* his Father-in-law, who was King of *Cappadocia*: He having nobly entertained him at first, did not long after contrive to take away his life by treachery, which *Antiochus* having understood, did provide for his safety by flight. And when wandring up and down, he could find no place in which he might reside with safety, he repaired to *Ptolemy* his Enemy, conceiving his assurance to be more safe than his Brothers, being either conscious what he intended to him, or what he had deserved of him; but *Ptolemy* being not to be reconciled to him, did command him to be kept in close imprisonment, from whence by the endeavours of a woman whom familiarly he knew, he made an escape, having deceived his Keepers; and flying away, he was seized upon, and killed by Thieves. Much at the same time, *Seleucus* having lost his Kingdom (being thrown from his horse) did lose his life; and thus these two Brothers, being Brothers also in banishment, after the loss of their Kingdoms, did suffer the punishment of their transgressions.

The

The Eight and Twentieth Book of *JUSTIN.*

Olympias the Daughter of *Pyrrhus* King of *Epirus*, having loſt *Alexander* her Husband, who was alſo her Brother, when ſhe took upon her ſelf the guardianſhip of her two Sons, *Pyrrhus* and *Ptolemy*, begotten by him, and the Government alſo of the Kingdom; the *Ætolians* attempting to force from her part of *Acarnania*, which her Husband had purchaſed with his Sword, ſhe addreſſed herſelf to *Demetrius* King of *Macedonia*, who having before eſpouſed the Siſter of *Antiochus* King of *Syria*, ſhe delivered him her own Daughter *Phytia* in marriage alſo, that ſo by the right of conſanguinity, ſhe might obtain that aſſiſtance which ſhe could not procure by Compaſſion: The Nuptials therefore were ſolemnized by which the favour of the new marriage was confirmed, and the offence for giving diſtaſt to the old was contracted: But the firſt Wife (as if ſhe had heen divorced) did of her own accord depart to her Brother *Antiochus*, and did by importunity inforce him to make War upon her Husband. The *Arcanians* alſo diſtruſting the *Epirotes*, did implore ayd of the *Romans* againſt the *Ætolians*, and obtained of the Senate of *Rome*, that Ambaſſadours ſhould be ſent who ſhould command the *Ætolians* to withdraw their Garriſons from the Cities of *Arcania*, and permit thoſe to be free, who only heretofore refuſed to ayd the *Grecians* againſt the *Trojans*: the Authors of their Original. But the *Ætolians* returned a proud anſwer to the Ambaſſadours of *Rome*, upbraiding them with the *Carthaginians* and the *Gauls*, by whom they were oppreſſed with ſo many Wars, and ſo often abſolutely overcome; they told them that they muſt firſt open their Gates to fight againſt the *Carthaginians*, which the fear of the Punick

Punick War had ſhut, before they could tranſlate their army into *Greece*: They deſired them alſo to call to mind who they were whom they threatned; the *Romans* (they ſaid) could not defend their own City againſt the *Gauls*; and it being taken, they did not reſcue it by the Sword, but redeemed it with Gold; which Nation having invaded *Greece* with a far greater number; they without any Auxiliaries received from ſtrangers, or from their own Country-men, did totally overthrow, and gave them that ſeat for their Sepulchers, which they propounded to themſelves for their Armies and their Empire: On the other ſide, the *Romans* trembling at the burning of their City, did give the leiſure to the *Gauls* to poſſeſs themſelves of almoſt all *Italy*. They declared that the *Gauls* were firſt to be beaten out of *Italy*, before they ſhould impoſe any command upon the *Ætolians*, and that they ſhould firſt defend their own, before they ſhould undertake to protect the intereſts of others. They proceeded further in diſdainful Interrogatories; And what men are theſe *Romans?* Shepherds who by robbery detained the Lands from their right Maſter; who through the infamy of their deſcent, could not provide themſelves with Wives, unleſs they took them by violence; who erected their City by parricide, and mingled their Mortar of the foundation with Brothers-blood. They declared, that the *Ætolians* were always Princes of *Greece*, and exceeded others as much in dignity as in valour; They were the only men who always deſpiſed the *Macedonians* flouriſhing with the command and Soveraignty of the World, who feared not King *Philip*, who condemned not the Edicts of *Alexander* the Great, after his conqueſt of the *Perſians* and the *Indians*, when the World trembled under his Laws. They therefore admoniſhed the *Romans* to be contented with their preſent fortune, nor provoke thoſe Armies by whom they ſaw the *Gauls* were overthrown, and the *Macedons* made contemptible; and having thus diſmiſſed the *Roman* Ambaſſadours, that they might not appear to have ſpoken more courageouſly than they reſolved to have performed, they plun-

dered that part of *Acarnania*, which bordered on *Epirus*.

Olympias had now delivered her Kingdoms to her Sons, and *Ptolemy* ſucceeded in the place of *Pyrrhus* his deceaſed Brother, who when he advanced againſt his Enemies with a gallant Army, being ſurprized by ſickneſs, dyed in the way: and *Olympias* herſelf, her heart being pierced through and through for the loſs of both her Children, and her ſoul ſick within her, did not long out-live them; and when of all the Royal Family, there not any remained alive, but only the young Lady *Nereis*, with her Siſter *Laodamia*, *Nereis* marryed *Gelon* the Son of the King of *Sicily*; and *Laodamia* flying to the Altar of *Diana*, did there loſe her life by the violence of the people; which facinorous act, the Immortal gods revenged with the continued ſlaughters, and almoſt the total deſtruction, of all the people. For being puniſhed with barrenneſs and hunger, and vexed with civil diſcords, they were at laſt almoſt utterly conſumed by Foreign Wars. And *Milo* the Executioner of *Laodamia* being poſſeſſed with a fury, attempting ſometimes to kill himſelf with a Sword, ſometimes to beat out his brains, with ſtones, at the laſt tearing out his bowels with his teeth, died the twelfth day afterwards.

Theſe things being thus managed in *Epirus*, King *Demetrius* in the mean time deceaſed in *Macedonia*, leaving his Son *Philip* in his minority, to whom *Antigonus* being Tutor, having married his Mother, did intend to poſſeſs himſelf of the Kingdom. In the proceſs of time, when he was kept a priſoner in his own Court by the threats and ſedition of the *Macedons*, he broke forth at laſt, and adventured into the publick without a Guard; and having thrown his Diadem and purple robe amongſt the people, he commanded that they ſhould be given to ſome other man who knew better to govern them, or they to obey him. For his part, he underſtood well enough the ringols of that envied Crown, and the weight of it; not by his pleaſures, but by his labours and his dangers. He did put

put them in mind of what he had done for them; how he revenged the revolt of their aſſociates; how he ſuppreſſed the *Dardanians* and *Theſſalians*, inſulting at the death of King *Demetrius*; and at laſt, how he not only defended, but increaſed the dignity of the *Lacedemonians*, of which ſince they did repent, he did lay down his command, and did return them their own gift, becauſe they demanded a King, over whom they might command.

The people hearing this, were rebuked by their own ſhame, and commanded him to receive again the Soveraignty of Command; which he refuſed, until the Authours of the ſedition were delivered to him to be puniſhed.

After this he made War upon the *Lacedemonians*, who alone in the Wars of *Philip* and *Alexander*, deſpiſed the command of the *Macedons*, and the Arms which were feared by all the world. Betwixt theſe two renowned Nations, the War was carried on, on both ſides, with the greateſt reſolutions: Thoſe fighting for the ancient glory of the *Macedons*, and the others not only for their unſtained liberty, but for their certain ſafety.

The *Lacedemonians* being overcome, not themſelves only, but their Wives and Children ſuſtained their misfortune with them, with an invincible courage. In the Battel, not any one of the men was indulgent to his own ſafety, nor any one of the Women did afterwards bewail her loſt Husband: The old men extolled the honourable death of their Sons, and the Daughters did gratulate their Fathers ſlain in the Field. They all lamented their own condition, that they died not themſelves for the liberty of their Country. The Parents did receive into their houſes all that were wounded, they comforted the ſick and refreſhed all the weak and the weary. In ſo great an overthrow there was no complaint in the City, no ſign of fear at all; they all lamented rather their publick than their private fortunes: preſently upon this *Cleomenes* their King (afrer a great ſlaughter of his Enemies) being covered with his own blood, and with the blood of his

Enemies, retreated to the City, and having entred into it, he ſate not down to demand either meat or drink, nor eaſed himſelf by putting off the burden of his Armour, but leaning againſt the Wall, when he beheld that there were but four thouſand left of all his Army, he exhorted them to reſerve themſelves to a better opportunity to do their Country ſervice; and taking his Wife and Children with him, he departed to *Ptolemy* in *Egypt*, by whom he was for a long time honourably entertained, and lived in the height of regal Majeſty: And at laſt, after the death of *Ptolemy*, he and all his Family were ſlain by his Son. But *Antigonus* (the *Lacedemonians* being utterly overthrown) did lament the fortune of ſo great a City, and ſtrictly did inhibit his Souldiers to plunder; and moreover gave a free pardon to thoſe who remained alive; alledging that he made War not with the *Lacedemonians*, but with *Cleomenes*, in whoſe flight all his anger was appeaſed, and it was more for his own glory that *Lacedæmon* was preſerved by himſelf, than if it were taken and plundred by his forces. He therefore ſpared the City and the foundation of the Walls becauſe there were no men left to whom he might ſhew indulgence. Not long after he died himſelf, and left his Kingdom to his Son *Philip*, being above fourteen years of Age.

The Nine and Twentieth Book of *JUSTIN*.

MUch about the ſame time, the Soveraign Commands of the whole World did ſuffer a change by the ſucceſſion of new Kings; for *Antigonus*, the Tutor of *Philip* being dead, *Philip* raigned afterwards fourteen years in *Macedonia*; and *Seleucus* being in *Aſia*, *Antiochus* was made King both of it and *Syria*, before he was fifteen years of age: The Kingdom of *Cappadocia* was delivered by his Father to the Child *Ariathres*.

others. *Ptolemy* poſſeſſed himſelf of *Egypt*; having ſlain his Father and Mother, and for this parricidial guilt was ſurnamed *The Lover of his Father, the clean contrary way*. The *Lacedemonians* conſtituted *Lycurgus* to be their King in the place of *Cleomenes*. And, that in no place there ſhould a change be wanting, *Hannibal*, being not yet of age, was choſen General of the *Carthaginians*; not for the want of Commanders, but for his hatred to the *Romans*, which aroſe up from his child-hood with him; a fatal diſeaſe he was not only to the *Romans*, but to *Africa* it ſelf. Theſe boys being Kings, although there were no Governours of a greater age, yet every one of them being intent to follow the traces of their Predeceſſors, there ſhined forth a growing light of honour in them all. Only *Ptolemy* as he was nefarious in gaining the Kingdom, ſo he was ſlothful in the adminiſtration of the Government of it. The *Dardanians*, and other neighbouring Nations, who carried an inveterate and a deadly hatred to the Kings of *Macedonia*, in the contempt of this young mans age, did dayly provoke him. On the other ſide, his enemies being round about him, and he not contented only to defend his own Dominions, deſired to make War againſt the *Ætolians*; and being full of the deſign, *Demetrius* King of the *Illyrians* being lately overcome by *Paul* the *Roman* Conſul, did with an humble Petition addreſs himſelf unto him, complaining of the injury of the *Romans*, who were not contented with the bounds of *Italy*, but in an aſpiring hope, promiſing to themſelves the Empire of all the World, did make War upon all Nations. Thus they affected the Soveraignty of *Sicily*, *Sardinia*, and *Spain*; and greedy after *Africa*, made War with the *Carthaginians*, and with *Hannibal* himſelf. They alſo, he ſaid, brought a War upon himſelf for no other cauſe, but that he was a neighbour unto *Italy*; as if it were a treſpaſs for any King to Reign near the bounds of their Empire; but above all things, he was to be an example of Admonition: whoſe Kingdom by how much it was more noble and more near unto them, by

ſo much the *Romans* would be his more eager Enemies.

He alledged that he would give a place to him in that Kingdom which the *Romans* had poſſeſſed, it being more graceful to him to ſee a Friend and not an Enemy to ſtrive with him in the poſſeſſion of the Soveraignty.

With this ſpeech he enforced *Philip* to forbear the *Ætolians*, and to make War upon the *Romans*, conceiving the buſineſs of the War to be the leſs, becauſe he underſtood that they had been already beaten by *Hannibal* at the lake of *Thraſimene*. Therefore, at the ſame time that he might not be infeſted with mutual War, he made peace with the *Ætolians*, not that he deſired to tranſlate the War into another place, but that he would take care for the ſafety of *Greece*, which he affirmed was never in a greater danger. For the Empire of the *Carthaginians* and of the *Romans* growing up to a great height in the Weſt, to whom the Kingdom of *Macedonia* was only a delay from being Maſters of *Greece* and *Aſia* (they having tried amongſt themſelves for the ſuperiority) the Conquerour would ſuddenly invade the Eaſt.

He ſaid, he beheld the cloud of that fierce and cruel War ariſing in *Italy*, and the ſtorms already thundring and lightning from the Weſt, which into whatſoever parts of the world the Tempeſt of the Victory ſhould drive, it would pollute all things with a crimſon ſhower of blood.

Greece indeed he ſaid had oftentimes indured vaſt motions of the *Perſians*, ſometimes of the *Gauls*, ſometimes of the *Macedons*, but all this would appear no more than a ſport, if that Army of the *Romans* which was now in *Italy* ſhould pour it ſelf into another Land.

He beheld what cruel and bloody Wars both the Nations of the *Romans* and *Carthaginians* amongſt themſelves did make, being equal in the ſtrength of their Forces, and in the conduct of their Generals, which enmity could never be concluded with the deſtruction of one of the parties only, without the ruine of their neighbours.

It

It was true indeed, that the fierce minds of the Conquerours were leſs to be feared by the *Macedonians* than by the *Grecians*; for they were more remote in the ſituation, and more ſtrong in the power to exerciſe their revenge; he was confident moreover that thoſe who now fought in *Italy* with ſo much might, would not content themſelves with that Victory, and they ought even in *Macedonia* to fear the approach of the Conquerours.

With this pretence the War being ended with the *Ætolians*, *Philip* minding nothing more than the Wars againſt the *Romans* and *Carthaginians*, did weigh with himſelf the ſtrength of both Armies. And the *Romans* themſelves who were deeply engaged in the War with *Hannibal*, were not free from the fear of the *Macedons*, by reaſon of the ancient Valour of the *Macedons*, and the glory of the Conquered Eaſt; and young *Philip* being induſtrious and prompt to the War, and withal inflamed with an emulation to tread in the Victorious ſteps of *Alexander*, did ſtrike a new terror into them.

Therefore *Philip* when he found that the *Romans* were overcome again by the *Carthaginians* in a ſecond Battel, profeſſing himſelf to be an Enemy openly to the *Romans*, he did begin to build Ships to tranſport his Army into *Italy*. He ſent afterwards an Ambaſſadour to *Hannibal* with Letters, to enter into a League with him; who being apprehended by the *Romans*, and brought unto the Senate, was diſmiſſed without any prejudice, not in honour to the King, but that being yet doubtful they might not make him an undoubted Enemy. When it was afterwards declared to the *Romans*, that *Philip* would paſs his Forces into *Italy*, they ſent *Levinus* the *Prætor*, with a Fleet well equipaged to hinder him in his paſſage: who when he arrived in *Greece*, he enforced the *Ætolians* with many promiſes to undertake a War againſt *Philip*.

At the ſame time alſo *Philip* did ſolicite the *Ætolians* to make War againſt the *Romans*. In the mean time, the *Dardanians* began to make ſpoil on the borders of

Macedonia, and having taken thence twenty thousand Captives, they called back *Philip* from the *Roman* War to defend his own Kingdom. Whiles these things were thus in action, the Prætor *Levinus* having entred into a League with King *Attalus* did plunder *Greece*, with which the Cities being dismayed they wearied *Philip* with their Embassies desiring aid of him; and the Kings of *Illyria* also with their dayly supplications did importune him to perform his promise: but above all, the plundred *Macedons* desired revenge, He being besieged with so great and so many difficulties, did deliberate with himself what War he should first undertake; and promised unto all, that he suddenly would send aid unto them: not that he was able to perform what he promised, but that having filled them with hope, he might still keep them obliged in the Indentures of their association. His first expedition was against the *Dardanians*, who attending to make an advantage of his absence did threaten to fall upon *Macedonia* with a greater weight of War. He made Peace also with the *Romans*, being content that they had deferred the *Macedonian* War. He had a design upon *Philopœmenes* General of the *Achæans*, (as he had heard) did privately sollicite the *Romans*, and the tempers of their associates, which being known and avoided, he by his authority commanded the *Achæans* to depart from his service.

The Thirtieth Book of *JUSTIN*.

PHilip being intent on great Atchievements in *Macedonia*, the manners of *Ptolemy* in *Egypt* were far different from him; for the Kingdom being obtained with the Parricide both of Father and Mother, and the slaughter of his Brother being added to the murder of his Parents, as if he had done very bravely in it, he afterwards

afterwards delivered up himſelf to luxury, and the whole Country followed the diſſolute manners of the King: Therefore not only his friends and Lieutenants, but all the Army having left of the Arts of War, were corrupted with the looſneſs of the Court, and became unarmed by ſloth and riot. Which being underſtood, *Antiochus* the King of *Syria* (the ancient hatred betwixt both Kingdoms exciting him) in a ſudden War did poſſeſs himſelf of many of his Cities, and did invade *Egypt* it ſelf. On this, *Ptolomy* was ſurprized with fear, and by his Ambaſſadours deſired *Antiochus* to forbear; until he cauld get his Army in a readineſs.

And having drawn very conſiderable Forces from *Greece*, he overcame *Antiochus*, and had diſpoyled him of his Kingdom if he had but a little helped Fortune, and improved the advantage by his Valour. But contented with the reſtauration of the Cities which he had loſt, and having made a Peace, he greedily imbraced a Subject for ſloth, and being fallen into luxury, having ſlain his Wife *Eurydice*, who was his own Siſter, he was overcome by the allurements of *Agathocles* the Harlot, and forgetting the greatneſs of his Name and Majeſty, he waſted the nights in wantonneſs, and the days in riot. Timbrels and Dances were added (the Inſtruments of Luxury) and he was not now looked upon as a King, but as a profeſſed Maſter of looſneſs; he delighted himſelf with Minſtrels and all the provocations of luſt. This was the hidden diſeaſe, and the ſad ſymptoms of the falling Court. Licentiouſneſs afterwards increaſing, the impudence of the incontinent woman could not be contained within the Walls of the Palace, whom the daily and intermingled pollutions of the King with her Brother *Agathocles*, (a Proſtitute of an aſpiring comelineſs) did make more inſolent. No little aggravation to this was the Mother *Eurydice*, who held more faſt the King inthralled with the allurements of both her children: Therefore being not contented to poſſeſs the King, they did now alſo poſſeſs the Kingdom: now they were ſeen in publick, and ſaluted and attended, *Agathocles* the Proſtitute being joyned to

of the King, did govern the City, and the women did dispose of the Seats of Judicature, of Lieutenant-ships, and places of Command; neither was there any man of less power in the Kingdom than the King himself. In the mean time, having left five Sons by his Sister *Eurydice*, he died. This whiles the women seized upon his Exchequer, and indeavoured to govern the Kingdom, by making a League with the deboistest and most dissolute persons, the busines was a long time concealed; but it being discoverd at last, *Agathocles* was killed in the first place by the concourse of the multitude, and the women (to revenge the death of *Eurydice*) were fastened upon crosses.

The King being dead, and the infamy of the Kingdom being as it were expiated by the punishment of the Harlots, the *Alexandrians* did send their Ambassadours to *Rome* intreating them that they would undertake the Guardship of the young Prince, and protect the Kingdom of *Egypt* which (they said) *Philip* and *Antiochus* having made a League together, had divided amongst themselves. The Ambassy was grateful to the *Romans* at that time, seeking an occasion to make War against *Philip*, who lay in wait to entrap them in the time of the *Carthaginian* War. To this may be added, that the *Carthaginians* and *Hannibal* being overcome, the *Romans* feared the Arms of no man more; Considering with themselves, how great a commotion *Pyrrhus* with a few Bands of the *Macedonians* had made in *Italy*, and what great atchievements they had performed in the East: Ambassadours were therefore sent to require *Philip* and *Antiochus* to refrain from the Kingdoms of *Egypt*. *Marcus Lepidus* was also sent into *Egypt* to be protector of the Kingdom in the behalf of the young Prince. Whiles these things were in action, the Ambassadours of *Attalus* King of *Pergamus* and of *Rhodes* did address themselves to *Rome*, complaining of the injuries of King *Philip*, which complaint took away all the delay of the War against *Macedonia*. Immediately in pretence of bringing aid to their associates, War was denounced against *Philip*; and many Legions

Legions were ſent with the Counſel into *Macedonia*: And not long afterwards all *Greece* in confidence of the *Romans* ſucceſs againſt *Philip* (being erected into a hope of their former liberty) did make War upon him; ſo that the King being urged on every ſide was compelled to deſire Peace, the conditions whereof when they were expounded by the *Romans*, King *Attalus* began to redemand his priviledges, the *Rhodians* demanded theirs, the *Achæans* and *Æolians* theirs.

On the other ſide *Philip* did grant that he could be induced to obey the *Romans*, but it would be an unworthy part of him, if he ſhould condeſcend that the *Grecians* being overcome by *Philip* and *Alexander* his Predeceſſors, and brought under the yoke of the *Macedonian* Empire, ſhould like Conquerours impoſe Laws of peace on him, who ought rather to give an account of their ſubjection than lay a claim to liberty.

At the laſt *Philip* being importunate, a Truce was made for 2 months, & the peace which could not be concluded in *Macedonia*, was to be concluded on by the Senate at *Rome*.

In the ſame year between the two Iſlands of *Therames* and *Theraſia* in the midſt betwixt both banks and the Sea, there was a great Earthquake. In which, to the wonder of thoſe who ſailed by, the waters growing ſuddenly hot, there aroſe an Iſland out of the Deeps, And on the ſame day an Earthquake in *Aſia* did ſhake *Rhodes* and many other Cities, and bringing a great ruine with it, did wholly devour others. All men being affrighted at the prodigy, the Prophets preſaged that the riſing Empire of the *Romans* ſhould devour the ancient one of *Greeks* and *Macedons*. The Senate in the mean time having refuſed to make any peace with *Philip*, he ſollicited the Tyrant *Nabis* into the ſociety of the War; and having brought his Army into the field, and marſhalled them to encounter their enemies who were prepared to receive them, he did exhort them to it by declaring to them, that the *Perſians*, *Bactrians*, and the *Indians*, and all *Aſia*, even to the end of the Eaſt, was overcome by the *Macedons*, and that this War ought ſo much the more

courageouſly

couragiouſly to be ſuſtained by them, as liberty is more noble than ſubjection.

But *Flaminius* the *Roman* Conſul did excite his Souldiers unto battel by the Commemoration of their late atchievements, demonſtrating that *Carthage* and *Sicily* on the one ſide, and that *Italy* and *Spain* on the other ſide were conquered by the *Roman* valour; and that *Hannibal* was not to be ranked below *Alexander* the Great, who being beaten out of *Italy*, the *Romans* had ſubdued *Africa* it ſelf, the third part of the World. Moreover the *Macedons* were not to be eſteemed according to their ancient fame, but by their preſent ſtrength; for now they waged not War with *Alexander* the great, whom perchance they heard to be invincible, neither with his Army who ſubdued the Eaſt, but with *Philip* a boy, not yet grown up to maturity of Age, who hardly was able to maintain the bonds of his own Kingdom; and with thoſe *Macedons* who not long after became a prey to the *Dardanians*; They did only boaſt of the honors of their Anceſtors, but the *Romans* were renowned for the preſent courage of their Souldiers; for *Hannibal*, and the *Carthaginians*, and almoſt all the Weſt were not overcome by any other Army but by thoſe Souldiers who were then in the field with him. The Souldiers on both ſides being ſtirred up with theſe exhortations, they joyned in Battel, the one glorying in the conqueſt of the Eaſt, the other of the Weſt; theſe carrying into the fight the ancient and abſolute honours of their Anceſtors, and the others the flower of their Chivalrie, flouriſhing in the height of the preſent examples. But the *Roman* fortune overcame the *Macedonians*: and *Philip* having loſt the Battel, deſired Peace of the Conſul *Flaminius*; which being obtained, he preſerved ſtill the name of a King, and all the Cities of *Thrace* being loſt (as Members that had no intereſt in the ancient poſſeſſion of the Kingdom) he only reſerved the title of King of *Macedonia*; but the *Ætolians* being offended, becauſe *Macedonia* was not taken from the King, and given to them for a reward of their ſervice, did ſend Ambaſſadors to *Antiochus*, who by flattering

tering him with his greatneſs, did perſwade him to make War with *Rome*, promiſing him that all *Greece* would be ready to aſſiſt him.

The One and Thirtieth Book of *JUSTIN*.

Ptolemy ſurnamed *Philopater*, King of *Ægypt*, being dead, the tender age of his Son, who was left to inherit the Kingdom, being deſpiſed, he became a prey to his own Subjects; Moreover, *Antiochus* King of *Syria* had a deſign to diſpoſſeſs him of *Ægypt*. Therefore when he had invaded *Phœnicia* and other Cities of *Syria*, which belonged to the Principality of *Egypt*, the Senate of *Rome* did ſend Ambaſſadors to him to declare unto him that he ſhould abſtain from the Kingdom of the young Prince, which was bequeathed to their truſt by the laſt Will of his Father. But theſe Ambaſſadors being neglected by *Antiochus*, not long after there was ſent from *Rome* another Ambaſſie, who making no mention of their Ward at all, commanded that the Cities (which by the right of War were under the people of *Rome*) ſhould wholly be reſtored to them. *Antiochus* refuſing it, War was denounced againſt him, which he, as haſtily did undertake as fortunately he did manage. At the ſame time *Nabis* the Tyrant did ſeize upon many Cities of *Greece*. Whereupon the Senate (that the *Roman* forces ſhould not at the ſame time be detained in a double War) did write unto *Flaminius*, that if he thought good, he ſhould firſt free *Greece* from *Nabis* as he had delivered *Macedonia* from *Philip*. For this cauſe his Commiſſion was prolonged. The name of *Hannibal* did alſo make the war of *Antiochus* more terrible, againſt whom his adverſaries) who envied his name in Arms) did in private accuſations complain unto the *Romans*, that he had entred into a league with *Antiochus*, alledging that he being accuſtomed to military Commands, and the Arbitrary power of the ſword, would never

ver be content to live under Laws, and that he being weary of the peace of the City, would be always looking after new causes of War; which accusations, although they were falsly reported, yet amonst the fearful they passed for truth. The Senate being surprised with the fear of him, did send *Servilius* Ambassadour into *Africa* to discover his Designs, and gave him private Instructions, that if possible he could, he might destroy him by his emulators, and free the *Roman* people from the fear of so hated a name. But *Hannibal* was not long ignorant of the design, being a man experienced both to fore-see and to prevent dangers, and to prepare for adverse fortune in prosperity, as to meditate of prosperous fortune in adversity. Therefore after he had, the whole day, presented himself in publick before the face of the Senate of *Carthage*, and of the *Roman* Ambassadour, the evening approaching, he took horse and repaired to his Country-house, which he had near to the Sea Coast, his servants not knowing of it, and being commanded to attend him at the gate of the City, he had there Ships with Mariners in a readiness, which lay hid in a Creek, and vast sums of mony; that when occasion required, neither want nor inconveniency should delay him. With the choicest youth of his servants, whose number the prisoners which he had taken in *Italy* did increase, he embarqued himself, and directed his course to *Antiochus*. On the next morning the City expected their Commander in chief (and at that time Consul in the place of their publick Assembly, whom when they found to be departed, they were possessed with as great a fear, as if a the City it self had been taken. And the *Roman* Ambassadour, as if a new War already was brought by *Hannibal* upon *Italy*, returned in a private silence unto *Rome*, and brought along with him the melancholy tidings. In the mean time *Flaminius* (having with him some of the associated Cities of *Greece*) did in two Battels overcome *Nabis* the Tyrant, and left him, as it were, un-nerv'd and fainting in his own Kingdom: But liberty being restored to *Greece*, and the Garrisons drawn off from the Cities, when the *Roman* Army was commanded

manded back into *Italy*, *Nabis* being incenſed at the nothingneſs of his empty fortunes, did in a ſudden War invade again many of the Cities, with which the *Achaians* being affrighted (that the neighbouring Evil might not grow upon themſelves) they conſtituted their Prætor *Philopemenes* to be their General, a man of admirable induſtry, whoſe courage, and whoſe conduct in that War was ſo apparent, that in the Judgment of all men he might be compared to *Flaminius* the *Roman* General.

At the ſame time *Hannibal* came to *Antiochus*, and was received as a gift from the gods, and by his arrival the King was poſſeſſed with ſo great a heat of reſolution, that he thought not ſo much on the War it ſelf as on the rewards of the victory. But *Hannibal* who had experience of the *Roman* valour, affirmed that the *Romans* could not be ſuppreſſed but in *Italy* it ſelf. For the performance of which ſervice he deſired one hundred Ships, ten thouſand Foot, and one thouſand Horſe, promiſing with thoſe unconſiderable forces to make as great a war in *Italy* as he did ever heretofore, and bring unto the King ſitting in his throne in *Aſia*, either a victory over the *Romans*, or the equal conditions of a peace; for he ſaid, that there was wanting only a General to the *Spaniards* inflamed with a deſire to commence the War againſt the *Romans*, and *Italy* moreover was now more known unto him than heretofore; neither would *Carthage* be a looker, on but without delay would ſend Auxiliaries to him. Theſe Counſels being acceptable to the King, one of the Confidents of *Hannibal* was ſent to *Carthage* to exhort them to the War, being too covetous of it; He before repreſented to them, that *Hannibal* would immediately be preſent with his forces, and did not communicate to either of the Factions any thing at all, but only that nothing was wanting to carry on this War but the reſolutions of the *Carthaginians*; for *Aſia* would defray the charges, and lend them men enough for the War. When theſe things were reported to the *Carthaginians*, the Meſſenger himſelf was apprehended by the Enemies of *Hannibal*, and being brought into the Senate (according to the ſubtilty

of

of the *Carthaginian* wit) he made answer, that he was sent to the whole Senate; for his business did not belong to this man or that man in particular, but did concern them altogether. Whiles they debated many days in the Senate to send him to *Rome* to purge the publick conscience, he privately took shipping and returned to *Hannibal*; which was no sooner discovered, but the *Carthaginians* sent presently an Ambassador to *Rome*. The *Romans* also sent Ambassadors to *Antiochus*, who under that pretence might discover the preparations of the King, and either reconcile *Hannibal* to the *Romans*, or by their daily conversation with him, might render him suspected and hated by the King. The Ambassadors therefore when they came unto *Antiochus* at *Ephesus*, they delivered to him the desires of the Senate; and whiles they attended for an answer from him, they missed not a day to give a visitation unto *Hannibal*, and informed him, that unadvisedly he departed from his Country when the *Romans* with great fidelity did observe the peace, not made so much with the Common-wealth of *Carthage*, as with himself; for they found that he made War, not so much out of any hatred unto the *Romans* as for the love he did bear to his own Country, to which the best of men do owe their lives; These they said were the publick causes of War amongst the people, but not of private ones amongst Commanders. They afterwards began to extol his atchievements, by the discourse whereof he being delighted, did more often and more greedily converse with the Ambassadors, being ignorant that he should procure hatred with the King by his familiarity with the *Romans*: for *Antiochus* suspecting that he had reconciled himself to the *Romans* by his often discourse with them, did refer nothing to him as heretofore he was accustomed, nor made him partaker of any of his Counsels, but did begin to hate him as his Enemy and Betrayer: This suspition did corrupt all the preparations for the War, there appearing no General in the field, either to make the Musters, or to exercise the Souldiers. The substance of the *Roman* Embassie to *Antiochus* was, that he should be contented with the Borders and Frontiers of *Asia*, and not impose

impoſe upon the *Romans* a neceſſity to enter into *Aſia* with an Army; which Meſſage being deſpiſed by *Antiochus*, he made anſwer, that it became his Royalty and reſolution not to attend a War, but to give it. The Counſel of War being often called afterwards, and *Hannibal* nevr ſitting amongſt them, *Antiochus* at laſt commanded that he ſhould be ſummoned, not that he ſhould act any thing which he pronounced, but that he might not appear to have neglected him altogether; and the Counſel of every one being asked, at the laſt he demanded his advice, which being obſerved by *Hannibal*, he profeſſed that he ſufficiently underſtood that he was called by him to the Counſel of war, not that he wanted advice, but to fill up the number of the Sentences; howſoever out of his inveterate hatred to the *Romans*, and his love unto the King, with whom alone he enjoyed a ſafe baniſhment, he was reſolved, he ſaid to declare unto him the beſt way of making war againſt the *Romans*. Deſiring then to be excuſed for his boldneſs, he profeſſed that he approved not of any thing of the preſent Counſels or Enterpriſes, neither did it ſeem good in his Judgment that *Greece* ſhould be the ſeat of the War, when *Italy* afforded a far more plentiful ſubject for it. For the *Romans*, he ſaid, could not be overcome but by their own arms, nor *Italy* be ſubdued but by the *Italian* Forces, for in them both the manner of the War and the people did differ much from all other ſort of men. It was of great importance in other Wars to take the firſt advantages of place and time, to lay waſt the fields, and to plunder the Cities of the Enemies either; but with a *Roman*, if you firſt have plundred them of their goods, or overcome them in battel, you muſt alſo wreſtle and tug with them when they are ſubdued and lying on the ground. Wherefore if any ſhall provoke them in their own Country, they may be overcome by their own wealth, by their own ſtrength, and by their own arms, as he himſelf had done: But if any ſhall draw them out of *Italy* which is the Fountain of their ſtrength, he ſhall be as much deceived, as he who would dry up the rivers ſhould attempt it, not at the head of the Fountain, but further off by ſome new works and the dams which he ſhould make. This

This he ſaid was his Judgment, which he had a long time reſerved in private to himſelf, and freely before did offer it unto them, and did now again repeat it, that they might all underſtand the way of making War with the *Romans*, and that although invincible abroad, they are eaſie to be conquered at home: For you may ſooner, ſaid he, deprive them of their City than their Empire, and ſooner diſpoil them of *Italy*, than of the Provinces: they were taken by the *Gauls*, and almoſt utterly overthrown by my ſelf; neither was I, or my Army ever overcome untill we departed from them. But when we returned to *Carthage*, the fortune of the War was ſuddenly changed with the place. The friends of the King were the Contradictors of this Counſel, not reflecting on the profit of it, but fearing leſt his advice being approved, he ſhould have the firſt place of reſpect with the King. But *Antiochus* was not ſo much diſpleaſed with the Counſel as with the Authour, and feared leſt the glory of the victory ſhould be *Hannibals* and not his own; all things therefore were corrupted with the various informations of the flatterers: nothing was undertaken either according to Judgment or to Reaſon. The King himſelf being fallen into Luxury, was given all the Winter to new Marriages.

On the other ſide, *Attilius* the *Roman* Conſul, who was ſent into this War, did with elaborate care and induſtry, muſter the Armies, and provide Arms and other neceſſaries for the War; he confirmed the aſſociated Cities, he allured the doubtful ones, the event of the War conſiſting in the preparations of either ſide. The King therefore beholding his men to give back at the firſt charge, did bring no ſuccour to them in diſtreſs, but was the formoſt in the flight, and left his Tents full of Riches for the Conquerours; and the *Romans* being intent on the plundring of them, he fled into *Aſia*, where he began to repent of the Counſel he neglected, and having called back *Hannibal*, he promiſed to act all things according to his Counſel.

In the mean time it was reported to him that *Livius Menemus*,

Eumenus, the *Roman* Admiral, did approach, being ſent by the Senate with fourſcore *Brazen-beaked* ſhips to make a War by Sea. Therefore, before that his aſſociated Cities ſhould revolt to the Enemies, he reſolved to encounter with the Enemy by Sea, hoping by a new Victory to aboliſh the Infamy of the overthrow lately received in *Greece*. The Navy being committed to the charge of *Hannibal*, the Battel was fought, but neither were the *Aſian* Souldiers comparable to the *Romans*, nor their ſhips to theirs, which were armed with Braſs on their Sterns; howſoever the overthrow was the leſs by the policy of the General.

The report of the Victory had not as yet arrived at *Rome*, and the City was therefore in ſuſpence concerning the creating of Conſuls. But who could be a better Commander againſt *Hannibal*, than the brother of *Africanus*, it being the buſineſs of the *Scipio's* to overcome the *Carthaginians? Lucius Scipio* therefore was created Conſul, and his brother *Africanus* was given as a Colleague unto him, that *Antiochus* might underſtand that he placed not a greater confidence in the conquered *Hannibal*, than they did in the conquering *Scipio's*. The *Scipio's* being buſie in the tranſporting of their Army into *Aſia*, it was reported to them that the War was every where already brought to a period, and accordingly they found *Antiochus* overcome in a fight by Land and *Hannibal* in a fight by Sea. Therefore at their firſt arrival, *Antiochus* ſent Ambaſſadours to them to deſire peace, and as a peculiar gift to *Africanus*, they brought him his Son, whom *Antiochus* had taken, as he was tranſporting himſelf in a ſmall Bark into *Aſia*. But *Africanus* returned anſwer, that private benefits ought to be diſtinguiſhed from publick, and that the Offices due unto him as a Father were of one Nature, and the Offices due unto his Country were of another. Which ought to be prefer'd not only above Children, but alſo above life it ſelf. Howſoever he declared, that he very thankfully accepted the gift, and out of his own Fortunes would anſwer the munificence of the King. As for that which belonged either to Peace or War; he made anſwer, that he could

could contribute nothing by way of thankfulneſs, neither could he fall in the leaſt punctilio from the rights of his Country; for his Son being taken, he never treated with the King concerning his ranſom, nor ſuffered the Senate to make mention of it, but as it was worthy of the Majeſty of his reſolution, he profeſſed that he would recover him by arms. After this the Articles of the Agreement were drawn up which were, That *Aſia* ſhould be ſurrendred to the *Romans*, and *Antiochus* be contented only with the Kingdom of *Syria*, that he ſhould deliver to the *Romans* all his Ships, Priſoners and Renegadoes, and give full ſatisfaction to the *Romans* for their Charges in the War. Which when it was reported to *Antiochus*, he made anſwer that he was not ſo overcome as to be content to be diſpoiled of his Kingdom; and alledged, that what the *Romans* had propounded to him, were rather provocations to War than any inducements unto peace. Great preparations therefore were made for War on both ſides; the *Romans* having invaded *Aſia*, and entred into *Ilium*, there was a mutual gratulation between the Inhabitants of *Ilium* and them; the Inhabitants of *Ilium* declared, that *Æneas* and other of their Commanders proceeded from them & the *Romans* acknowledged that from them they received their Original. Such and ſo general was the joy, as after a long abſence is accuſtomed to be ſeen betwixt Fathers and Children. It delighted the Inhabitants of *Ilium*, that their Nephews, having overcome *Africa* and the Weſt, did challenge *Aſia* as their Hereditary Kingdom, and they ſaid the ruine of *Troy* was not to be lamented, which was revived again in a happy race of ſuch Noble ſucceſſors, On the other ſide, the *Romans* with an unſatisfied deſire did behold the Houſhold *Lares*, and the Cradles of their Anceſtors, and the Temples and Images of their gods. The *Romans* being departed from *Ilium*, King *Eumenes* did march with Auxiliaries to them; and not long after the Battel was fought with *Antiochus* where when in the right wing a *Roman* Legion being beaten did fly back to the Camp with more diſgrace then danger; one of the Tribunes of the Souldiers, *Marcus Æmilius* by name, being

ing left for the defence of the Camp, commanded his Souldiers immediately to buckle on their Arms, which being done; he did lead them out of the works, and with drawn ſwords did threaten thoſe that fled back, and declared that there ſhould not a man of them be left alive, unleſs they returned to the Battel, and that their own Tents ſhould be more fatal to them that their Enemies ſwords. The Legion being amazed at ſo great a danger, the Souldiers animated by the Tribune, who did lead them on, they returned into the Battel, and having made a great ſlaughter of their Enemies, it was the beginning of the Victory. There were fifty thouſand of the Enemies ſlain, and eleven thouſand taken. *Antiochus* again deſiring peace, there was nothing added to the former conditions. *Africanus* declared that the *Romans* did neither abate their courage being overcome, neither grew they inſolent with the ſucceſs of Victory. They divided the Cities they had taken amongſt their Aſſociates, judging glory more proper for the *Romans* than poſſeſſions; For the glory of the Victory was to be owned by the *Roman* Name, and the luxury of wealth was left to their Aſſociates.

The two and Thirtieth Book of *JUSTIN.*

Antiochus being overcome, the *Ætolians* who inforced him to make Wars againſt the *Romans*, remained alone being unequal to them in ſtrength, and deſtitute of all help. And not long after being overcome, they loſt their liberty which they alone amongſt ſo many Cities of *Greece* had preſerved unviolate, againſt the Dominations of the *Lacedemonians* and *Athenians*; which condition was ſo much the more afflicting, as it arrived the more late unto them: They computing with themſelves thoſe times, in which with their own ſtrength they reſiſted ſuch numerous Forces of the *Perſians*, and thoſe when in the *Delphian* War they brake the violence of the *Gauls*, terrible both to *Aſia* and *Italy*; which glorious commemoration

memoration did the more increaſe the deſire of their liberty. As theſe things were in action, there aroſe firſt a contention, and afterwards a War bewixt the *Meſſenians* and *Achaians*, concerning the honour of preheminence, in which *Philopemenes* the Noble general of the *Achaians* was taken, not that in the fight he ſpared his life; but that as (he called back his Souldiers to the Battel, being thrown from his horſe as he leaped a ditch) he was invironed and oppreſſed by the multitude of his Enemies. As he lay on the ground, the *Meſſenians* durſt not kill him, either through the fear of his courage, or the conſciouſneſs of his dignity. Therefore as they had diſpatched all the War in him alone, they did lead him Captive round about *Greece* in the way of Triumph, the People thronging in multitudes to behold him, as if he was their own, and not as if the General of their Enemies approached. Neither did ever the *Achaians* with a more greedy eye behold him being a Conquerour, than the *Meſſenians* did now being conquered. Therefore they commanded him to be brought into the Theatre that they might all have a full view of him, whom every one conceived to be impoſſible to be taken. Being brought afterwards unto the Dungeon, in reſpect of his greatneſs, they gave him poiſon which he took as cheerfully, as if now he had conquered death, as he had heretofore his Enemies. He demanded not long before if his Lieutenant General *Lycortal*, whom he knew to be ſecond to him in the affairs of War, had eſcaped, and having underſtood that he was alive, and in ſafety, he ſaid, then it goes not altogether ſo ill with the *Achaians*; and ſpeaking thoſe words he died. Not long after the War being renewed; the *Meſſenians* were overcome, and they indured the puniſhment for the death of *Philopemenes*. In the mean time *Antiochus* King of *Syria*, when he was oppreſſed by the *Romans* with too great a Tribute, and groaned under the burden of it (either enforced by the want of money, or ſollicited by avarice, by which under the pretence of a neceſſitated Tribute, he hoped that he more excuſedly ſhould commit Sacriledge) having drawn an Army together, did by night aſſault the Temple of

Dindymæan

Dindymæan Jove. Which being diſcovered, he was ſlain with all his Army by a concourſe of the Inhabitants. When many Cities of *Greece* came to *Rome* to complain of the Injuries of *Philip* King of the *Macedons*, and there was a great diſpute in the Senate, between *Demetrius* the Son of *Philip*, whom his Father had ſent to ſatisfie the Senate, and the Ambaſſadors of the Cities; the young man being confuſed with the multitude of complaints made againſt his Fathrr, did on a ſudden hold his peace; The Senate being moved with his ſhamefaſtneſs (by which in a private condition he before endeared himſelf to all when he was an Hoſtage at *Rome*) did give him the cauſe: and thus *Demetrius* by his modeſty obtained pardon for his Father, not by the right, or plea of defence, but by the patronage of his modeſty which was ſignified by the Decree of the Senate, that it might appear that the King was not abſolved, but the Father rather was given to the Son; which procured to *Demetrius* not the grace of an Ambaſſadour, but the hatred of obtrectation. It pulled upon him the emulation and envy of his Brother *Philip*, and the cauſe of the pardon being known to his Father who was pardoned, it became an offence, *Philip* diſdaining that the perſon of his Son was of more moment with the Senate than the Authority of the Father, or the dignity of regal Majeſty. *Perſeus* therefore having obſerved the ſickneſs of his Father, did bring daily complaints unto him againſt *Demetrius* being abſent; and at firſt did cauſe him to be hated, and afterwards to be ſuſpected by him; ſometimes he did object againſt him the friendſhip of the *Romans*, and ſometimes Treaſon againſt his Father. At the laſt he counterfeited that treacheries were prepared by him againſt his perſon to be put ſuddenly in Execution, to the tryal and proof whereof the Judges were ſent for, the ſuborned witneſſes examined, and the Charge was proved which was objected againſt him. By thoſe unjuſt proceedings, the Father being compelled to parricide, did make ſad all the Court with the execution of his Son. *Demetrius* being ſlain, *Perſeus* grew not more dutiful but more contumacious againſt his Father; and

carried

carried himſelf not as an heir of the Kingdom, but as the King himſelf, with which *Philip* being offended, did daily more impatiently lament the death of *Demetrius*, and ſuſpecting that he was circumvented by the Treachery of *Perſeus*, he cauſed the witneſſes and the Judges to be tormented, and having by this means diſcovered the deceit, he was no leſs afflicted with the wickneſs of *Perſeus*, than with the innocent death of *Demetrius*, which he was reſolved to have revenged if he had not not been prevented by death; For not long after, his diſeaſe encreaſing by the Melancholy and preplexedneſs of his ſpirit, he deceaſed, having left great preparations of War againſt the *Romans*, which *Perſeus* aftewards made uſe of; For he enforced the *Gauls*, called *Scordiſci*, to joyn in league with him, and he had made a great War againſt the *Romans* if he had not died. For the *Gauls* (the War againſt the *Delphians* being unfortunately managed, in which they found the power of God to be more great and preſent than the power of their Enemies, having loſt *Brennus* their General) ſome part of them did fly into *Aſia*, and ſome part did wander up and down in *Thracia*, from whence in the ſame path, in which they marched forth, they returned to their ancient Country. Of theſe a conſiderable number did ſit down in the Confluence of the River *Danubius*, and call themſelves by the name of *Scordiſci*. But the *Tectoſagi* when they arrived at their ancient Country of *Tholouſe*, were there viſited by the Peſtilence, and recovered not their health until being admoniſhed by the anſwers of the Diviners, they had drowned all their Gold and Silver which they had got by Sacriledge, in the Lake of *Tholouſe*, all which *Cæpio* the *Roman* Conſul did a long time afterwards take away. There was in all, one hundred and twenty thouſand weight of Gold, and five millions of Silver, which Sacriledge was the cauſe afterwards of the deſtruction of *Cæpio*, and all his Army.

The tumult alſo of the *Cambrian* War did follow the *Romans*, as the revenge of the violation of the conſecrated mony. Not a ſmall number of the Nation of the

Tectoſagi

Tectosagi did ſeat themſelves in *Illyricum*, being delighted with the ſweetneſs of the air, and the prey, having ſpoiled the *Iſtrians*, they did inhabit *Pannonia*. Fame reports that the Nation of the *Iſtrians* do derive their Original from *Colchos*, being by King *Aetas* ſent to the *Argonauts* to purſue the raviſher of his daughter, who as ſoon as they entered into *Iſter*, out of *Pontus*, having ſailed far into the Chanel of the River *Seis*, following the ſteps of the *Argonauts*, they carried their ſhips on t eir ſhoulders over the cliffs of the hills, until they came to the ſhore of the *Adriatick* Sea, having underſtood that the *Argonauts* by reaſon of the length of their ſhips had done the ſame before them, whom when the *Colchians* did not receive, they either through fear of their King, or the tediouſneſs of their long Navigation, did ſit down at laſt near to *Aquileia*, and were called *Iſtrians*, after the Name of the River, into the which from the Sea they ſailed. The *Dacians* alſo are a Generation of the *Getes*, who when they fought unfortunately under *Olor* their King againſt the *Baſtarnians*, were commanded that when they were in Bed, they ſhould to expiate their ſloth, lay their feet where they ſhould reſt their heads, and perform thoſe houſhold offices and ſervices to their wives, which their wives before were accuſtomed to do to them. Neither was this cuſtom changed, until by their courage they had wiped away the old Ignominy which they had received in the War. *Perſeus* when he ſucceeded in the Kingdom of *Philip* his father, did excite all theſe Nations to join in aſſiſtance with him againſt the *Romans*. In the mean time there did ariſe a War betwixt K. *Pruſias* (to whom *Annibal* fled after the Peace granted to *Antiochus* by the *Romans* & *Eumenes*) which War *Pruſias* firſt began, having broken the League through the confidence he had in *Annibal*: for *Annibal* (when amongſt other of the *Articles* of the Treaty, the *Romans* did demand of *Antiochus* that he ſhould deliver him up unto them) being advertiſed by *Antiochus* of it, did fly to *Crete*. Where having lived for many years a quiet life, and found himſelf envied by reaſon of his exceſſive wealth, he diſpoſed in the Temple of *Diana* Pitchers filled with Lead,

as the ſafeguard of his fortune, and the City being no ways jealous of him, becauſe they had his fortunes with them as himſelf, he repaired to King *Pruſias*, having melted his Gold which he carried with him, and poured the lead into the hollow of the Statues, leſt his riches being diſcovered ſhould be a hindrance to his life. *Pruſias* being overcome by King *Eumenes* by land, and intending to try the fortune of a Battel by Sea, *Annibal* by a new invention was the Author of the Victory: For he commanded that all kinds of Serpents ſtowed into earthen Veſſels in the middle of the Battel ſhould be thrown into the Ships of their Enemies. It ſeemed ridiculous to the Enemies at firſt, that they ſhould Arm themſelves to fight with Earthen Pots, who could not encounter their Enemies with ſwords: But when their Ships began to be filled with the Serpents, they were circumvented with a doubtful and double danger, and yielded the Victory to their Enemies. When theſe things were declared at *Rome*, Ambaſſadors were ſent by the Senate to make a reconciliation betwixt both Kings, and to demand the perſon of *Annibal*; but *Annibal* having notice of it, did take poyſon, and prevented the Embaſſy by death. This year was remarkable by the death of three of the moſt famous Generals in the world; *Annibal*, *Philopœmen*, and *Scipio Africanus*. Moſt certain it is, that *Annibal* when *Italy* trembled at the thunder of his Arms, did never ſit down when he did eat, nor did ever drink more at one time than one pint of Wine; and ſo great was his chaſtity amongſt ſo many Captives, that who would deny that he was born in *Africa*? It was undoubtedly a great Argument of his moderation, that when he commanded an Army of divers Nations, he was never attempted by any treachery of his own men, nor betrayed by the deceit of others, when his Enemies had oftentimes attempted both againſt him.

The

The Three and Thirtieth Book of *JUSTIN*.

THE *Romans* managed the *Macedonian* War with leſs noiſe and trouble than they did the *Carthaginian*; But with ſo much the more honour, as the *Macedons* in fame did exceed the *Carthaginians*; for the *Macedonians* were not only encouraged with the glory of the conquered Eaſt, but aſſiſted with the Auxiliaries of all Kings. Therefore the *Romans* ſent more Embaſſies to their Aſſociates, and received Auxiliaries from *Maſſaniſſa* King of the *Numidians*, and from others of their Confederates; and a meſſage was ſent to *Eumenes* King of the *Bithynians* to contribute to the War with all his Powers. And (beſides the opinion that the army of the *Macedons* was invincible) *Perſeus* had Proviſion for ten years War, laid up by his Father, both in his Exchequer, and his Granaries, with which being grown inſolent, and forgetful of his Fathers fortune, he commanded his Soldiers to call to mind the ancient glory of *Alexander*. The firſt encounter was of the Horſe only, in which *Perſeus* being Conquerour, made all men begin to doubt, and to incline to his ſide. Howſoever he ſent Embaſſadors to the Conſul to deſire that peace which the *Romans* had given to his Father being overcome, offering to defray the charges of the War, as if he had been overcome himſelf. But *Sulpitius* the Conſul did give him no other conditions than what the conquered were accuſtomed to receive. In the mean time, through the fear of ſo dangerous a War, the *Romans* made *Paulus Æmilius* Conſul, and decreed unto him, contrary to cuſtom, the *Macedonian* War, who when he came unto the army, did make no long delay of the Battel; and the night before, there was an Eclipſe of the Moon; all men judged that it was a ſad portent, & that the end of the *Macedonian* Empire was

thereby preſaged. In that battel *Marcus Cato* the Son of *Cato* the Orator, when amongſt the thickeſt of his Enemies he gave admirable demonſtrations of his Valor, having fallen from his Horſe, did fight on foot; for a band of the Enemies with a horrid cry did ſtand round about him, falling on him, as if they would have killed him lying on the ground. But he having ſuddenly recollected himſelf, did get upon his feet, and made a great ſlaughter of his Enemies; the *Macedons* did ſurround him on every ſide, and did throw themſelves upon him to take away his life, but he ſtriking at one of the Commanders, his Sword flying from his hand, did fall into the midſt of a Cohort of his Enemies, to recover which (protecting himſelf with his Buckler, both Armies looking on) he was covered with the Swords of his Enemies, and having gained his Sword, and received many wounds, he returned with a general acclamation to the army; his fellows imitating his Valor, obtained the Victory. *Perſeus* the King fled to *Samothracia*, carrying with him ten thouſand Talents. And *Cneus Octavius* being ſent by the Conſul to purſue him, did take him priſoner with his two Sons, *Alexander* and *Philip*, and brought them to the Conſul. *Macedonia* had from her firſt King *Caranus* to *Perſeus*, thirty Kings; but ſhe was not famous for Soveraignty above one hundred and ninety three years; when ſhe came into the power of the *Romans* ſhe was made free. Magiſtrates being conſtituted through the ſeveral Cities, and ſhe received thoſe Laws from *Æmilius Paulus* which to this day ſhe doth obſerve. The Senates of all the Cities of the *Æolians* (becauſe they were uncertain in their fidelity) were ſent with their wives and children unto *Rome*, and were a long time detained there, that they might make no innovation in their Countries; but the City being wearied with the importunities of many Embaſſadors, they were after many years ſuffered to return into their Countries.

The

The Four and Thirtieth Book of JUSTIN.

THe *Carthaginians* and *Macedonians* being ſubdued, and the ſtrength of the *Ætolians* being weakned by the Captivity of their Princes; the *Achaians* only of all *Greece* did ſeem at that time moſt powerful to the *Romans*, not by the exceſſive wealth of every one of their particular Cities, but by the combination of them all; for although the *Achaians* be divided by their Cities as by ſo many members, yet they have one Body, and one Command; they beat off the dangers which threatned particular Cities, with their mutual ſtrength. The *Romans* therefore ſeeking out an occaſion of the War, fortune did luckily preſent them with the complaints of the *Lacedemonians*, whoſe fields in mutual hatred the *Achaians* had laid waſt.

The Senate anſwered the *Lacedemonians*, that they would ſend Embaſſadors into *Greece*, to look upon the affairs of the Aſſociates, and to take away the ſuſpitions of all injury: but inſtructions were privily given to the Embaſſadors that they ſhould diſſolve this intire Body of the *Achaians*, and make every City to ſubſiſt by her own priviledges, that ſo they might more eaſily be inforced to obedience: and if any appeared to be ſtubborn, that they ſhould be broken: The Princes therefore of all the Cities being called to *Corinth*, the Embaſſadors did recite the Decree of the Senate, and declared what was the Counſel which was given to them. They declared that it was expedient for all, that every City ſhould have her own Laws, and her own priviledges, which the *Achaians* no ſooner underſtood, but in a fury they preſently killed all that were ſtrangers, & had violated the *Roman* Embaſſadors themſelves, if upon notice of the tumult they had not fled away in a great fear. When this was declared at *Rome*, the Senate did immediately decree that the *Achaian*

War ſhould be undertaken by *Mummius* the Conſul; who not long after, having tranſported his army into *Greece*, and all things with great care being provided for, did provoke his enemies to battel. But the *Achaians* (as if it had been no trouble at all to conquer the *Romans*) had nothing in a readineſs for War, but thinking more of the booty than the fight, they brought their Carriages into the Field to draw from thence the ſpoils of their enemies, and placed their Wives and Children on the adjacent Hills to behold the pleaſure of the Battel, which was no ſooner begun, but being ſlain before the eyes of their Wives and Children, they became a ſad ſpectacle to them for the preſent, and left them a grievous remembrance of it for the future; and their Wives and Children of Spectators being made Captives, were an eaſie prey unto their enemies. The City of *Corinth* it ſelf was pulled down, and all the people ſold in the moſt ignominious manner that in thoſe times was practiſed, that this Example might ſtrike a fear into the other Cities to take heed of Innovations for the time to come.

Whiles theſe things were in action, *Antiochus* King of *Syria* made War upon *Ptolomy* King of *Egypt*, the ſon of his elder ſiſter, but a ſlow man, and ſo conſumed with daily luxury, that he not only neglected the Offices of Regal Majeſty, but was deprived alſo of the ſenſe of an ordinary perſon: Being therefore beaten out of his Kingdom, he fled to *Alexander* to his younger brother *Ptolomy*, and having made him a partaker in his Kingdom, they jointly ſent Embaſſadors to the Senate at *Rome*, by whom they deſired their help, and implored the Faith of their Society: The ſupplications of the Brothers did move the Senate: Therefore *Publius Popilius* was ſent Embaſſador to *Antiochus* to command him not to invade *Egypt*, or if he was already in it, to withdraw from it. The Embaſſador having found him in *Egypt*, the King kiſſed him, for *Antiochus* above the reſt did reſpect *Popilius* when he was a Hoſtage at *Rome*: *Popilius* deſired him to forbear all private friendſhip, when the Mandates and the Intereſts of his Country intervened; and having produced

duced the Decree of the Senate, he delivered it to the King: when he found the King to demur upon it, and to ſay that he would refer it to the Conſultation of his friends; *Popilius* with a rod which he had in his hand having incloſed him in a ſpacious Circle, that it might contain his friends with him, did require him to counſel with them in the Precinct of that Round, & not to move out of it before he had given an anſwer to the Senate, Whether he would have Peace or War with the *Romans*. This ſharp Propoſition did ſo blunt the mind of the King, that he anſwered that he would obey the Senate. After this, *Antiochus* returning to his Kingdom died, having left behind him a ſon very young, to whom when Guardians were aſſigned by the people, his Uncle *Demetrius* (who was then a Hoſtage at *Rome*) having underſtood of the death of his brother *Antiochus*, addreſſed himſelf unto the Senate, and alledged that his Brother being alive, he came to *Rome* as a Hoſtage for him; but being dead, he did not know whoſe Hoſtage he might be; therefore he pleaded that it was juſt he ſhould be diſmiſſed from *Rome* to be inveſted in the Kingdom, which as it was due by the Law of Nations to his elder brother, ſo it was now due unto himſelf, who muſt have the precedency of the Pupil by the priviledg of age. When he obſerved that the Senate (ſilently preſuming that the Kingdom would be more ſafe unto them under the Pupil, than under him) were unwilling to grant him leave to depart, having ſecretly departed to *Hoſtia*, under the pretence of Hunting, he there took ſhipping with the companions of his Flight, and being brought into *Syria*, he was received with the applauſe of all men, and the young Prince being put to death, the Kingdom by his Guardians was delivered unto him.

Much about the ſame time, *Pruſias* King of *Bithynia* contrived how to put to death his ſon *Nicomedes*, endeavouring to provide for his younger Sons whom he had by *Nicomedes*'s ſtep-mother, and who were then at *Rome*; but the Plot was betrayed by thoſe who undertook to perform it; they exhorted the young man (being provoked by the cruelty of his Father) o prevent the

deceit, and return the wicked act upon the author of it; nor was it hard to perſwade him to it, therefore (being ſent for) when he came into the Kingdom of his Father, he was ſaluted as King, and *Pruſias* his Father being diſinveſted of his Kingdom, became as a private man, and was forſaken of his own ſervants. When he concealed himſelf in corners, he was diſcovered, and commanded to be killed by his Son, with no leſs wickedneſs than he commanded his Son to be killed.

The Five and Thirtieth Book of *JUSTIN.*

Demetrius having poſſeſſed himſelf of the Kingdom of *Syria*, conceiving that the common hatred by this Innovation would prove ruinous to himſelf, he determined to inlarge the bounds of his Soveraignty, and to increaſe his Revenues by making War upon his Neighbours. Therefore being become an Enemy to *Ariarathes* King of *Cappadocia*, becauſe he refuſed to marry his Siſter, he received his ſuppliant Brother *Holofernes* unjuſtly driven from the Kingdom; and rejoicing that he had offered to him an honeſt Title of the War, he determined to reſtore to him his Kingdom. But *Holofernes* having ungratefully made a League with the *Antiochians*, and growing into enmity with *Demetrius*, he took counſel to expel him from the Kingdom, by whom he was reſtored to it; which although *Demetrius* underſtood, yet he ſpared his life, that *Ariarathes* might not be freed from the War which his Brother *Demetrius* threatned to bring upon him; howſoever having apprehended him, he commanded him to be kept bound at *Seleucia*; nevertheleſs the *Antiochians* being no ways terrified at it, did continue in their rebellion againſt him; therefore *Ptolomy* King of *Egypt*, *Attalus* King of *Aſia*, and *Ariarathes* King of *Cappadocia*, being all provoked by him to War, they ſuborned one *Prompalus* a young man, but of a moſt ſordid

did birth and condition to challenge the Kingdom of *Syria*, as if derived to him from his Father; and if denied, to recover it by force of Arms. And that nothing ſhould be wanting to the pretence, he was called by the name of *Alexander*, and reported to be the Son of *Antiochus*. So general a hatred they did bear to *Demetrius*, that not only Kingly powers, but the Nobility of birth alſo, by the conſent of all was beſtowed on this Counterfeit. *Alexander* therefore forgetting the baſeneſs of his former condition through the wonderful variety of events, being attended with the forces of all the Eaſt, did make War upon *Demetrius*: and having overcome him, did deprive him at once both of his life and Kingdom. Howſoever *Demetrius* wanted neither care nor courage to provide for the War; for in the firſt Encounter he routed his adverſary; and the King again renewing the War, he killed afterwards in battel many thouſands of his Enemies. At laſt with an invincible courage, he fell fighting moſt gallantly amongſt the thickeſt of his Enemies. In the beginning of the War, *Demetrius* commended his two Sons with a vaſt ſum of Gold to his Gueſt *Gnidius*, both that they ſhould be exempted from the dangers of the War, and if fortune ſo ordained it, that they ſhould be preſerved to revenge their Fathers death. The Eldeſt of theſe *Demetrius* by name, being about the ſixteenth year of his age (having heard of the luxury of *Alexander*, whom ſuch unlooked for poſſeſſions, and the Royal Ornaments belonging to another did keep a Priſoner in his own Court, amongſt throngs of Concubines) the *Cretians* helping him, did ſet upon him ſecure, and fearing no Enemy at all. The *Antiochians* alſo recompencing their old offence committed againſt his Father with new deſervings, did ſurrender themſelves unto him; and his Fathers old Soldiers in favour of the young man (preferring the Religion of their old Oath of fidelity above the pride of this new King) did tranſlate both themſelves and their Enſigns to *Demetrius*. And thus

Alexander being forſaken by no leſs impetuouſneſs of fortune than he was advanced, was overcome and killed in the firſt encounter, and by his puniſhment ſatisfied the Ghoſt both of *Demetrius* whom he killed, and of *Antiochus* whoſe Original he did counterfeit.

The Six and Thirtieth Book of *JUSTIN*.

Demetrius having recovered his Fathers Kingdom, and (by the ſucceſs of affairs) being corrupted himſelf, did fall through the vice of his youth into ſloth and riot, and contracted as much contempt by his ſloth, as his Father had hatred by his pride. Therefore when the Cities did every where revolt from his command, to wipe away the blemiſh of his Idleneſs, he made War upon the *Parthians*. The Eaſtern Nations did not unwillingly behold his approach both for the cruelty of *Arſacidas* King of the *Parthians*, and for that being accuſtomed to the ancient command of the *Macedonians*, they did with indignation endure the arrogance of this new people. Therefore being aſſiſted with the Auxiliaries of the *Perſians*, *Elamites*, and the *Bactrians*, he overthrew the *Parthians* in many Battels. At laſt being circumvented by the pretence of a Peace, he was taken, and being led in triumph through the Cities, he was ſhewed (as a mock of their favour to the people that revolted; and being afterwards ſent into *Hyrcania*, he was honourably intreated according to the dignity of his former Fortune. While theſe things thus paſſed, *Trifo* who laboured in *Syria*, to be conſtituted by the people to be the Guardian of *Antiochus* the privign of *Demetrius*, having ſlain the young Prince, did invade the Kingdom of *Syria*, which having a long time enjoyed, the favour of his new command growing out of date, at the laſt he was overcome by *Antiochus* the Brother of *Demetrius*, a very young man who was bred

up

up in the Wars of *Asia*; and thus the Kingdom of *Syria* was again devolved to the iſſue of *Demetrius*.

This *Antiochus* being mindful that both his Father was hated for his pride, and his brother made contemptible by his ſloth, that he might not fall into the ſame vices, having firſt married *Cleopatra* his Brothers wife, he followed the War with great reſolution againſt the Cities which revolted in the beginning of his Brothers reign, which being ſubdued, he added them to the bounds of his Empire. He alſo overcame the *Jews*, who under his Father *Demetrius* in the *Macedonian* Empire had by their arms redeemed themſelves into liberty: So great was their power, that after him they would not endure any King of the *Macedons*, and uſing their own Governours; they infeſted *Syria* with continual Wars.

The *Jews* derive their Original from *Damaſcus*, which is the moſt noble of the Cities of *Syria*; and the *Syrian* Kings do boaſt their diſcent in a direct line from Queen *Semiramis*. The name of *Damaſcus* was given to the City by *Damaſcus* who was King of it, in the honour of whom the *Syrians* have worſhipped the Sepulcher of his wife *Arathes* as a Temple, and eſteemed her a Goddeſs in the height of their moſt Religious devotions. After *Damaſcus*, *Abraham*, *Moſes* and *Iſrael* were Kings; But the happy Iſſue of ten Children made *Iſrael* more famous than the reſt of his anceſtors; he delivered the people to his Sons, being divided into Ten Tribes or Kingdoms, and commanded that they ſhould be all called *Jews*, after the name of *Judah*, who died not long after the diviſion of the Kingdoms, whoſe memory he commanded ſhould be reverenced by them. His portion was diſtributed amongſt them all, and *Joſeph* was the youngeſt of the Brethren, who fearing his excellent Wit, having privately intercepted him, they ſold him to foreign Merchants, by whom being brought into *Egypt*, when by the ſharpneſs of his apprehenſion he had learned there the Magick Arts, he became in a ſhort time moſt gracious with the King, for he was moſt

moſt ſagacious in the diſcovery of wonderful events, and was the firſt of all who found out the underſtanding of Dreams; and there ſeemed nothing unknown unto him which belonged to the Laws either of God or men, inſomuch that (many years before it came to paſs) he foreſaw the barrenneſs of the Fields; and *Egypt* had been deſtroyed by Famine, if the King by his admonition had not given command that the fruits of the Earth ſhould for many years together be preſerved. And ſo great was his experience, that his anſwers ſeemed to be given not from a man, but God. *Moſes* was his Son, whom beſides his hereditary knowledg, the excellency of his Beauty did commend. But when the *Egyptians* were plagued with itch and ſcabs, they were admoniſhed by the Oracle to expel *Moſes* with the ſick from the bounds of *Egypt*, leſt the contagion of the diſeaſe ſhould ſpread over all. Being therefore made Captain of the Baniſhed perſons, he took away by ſtealth the ſacred things of the *Egyptians*, which they attempting to recover by arms, were inforced to return back by Tempeſts. *Moſes* therefore on his return to his ancient Country of *Damaſcus*, did poſſeſs himſelf of Mount *Sinai*, where he and his people being afflicted with ſeven days continued faſt in the deſarts of *Arabia*; when he arrived to his Journeys end, he by a faſt conſecrated the ſeventh day to all Poſterity, and according to the Language of his Nation did call it the Sabbath, becauſe that day did put a period both to their faſting and their travel. And (in remembrance that they were driven from *Egypt* for fear of the contagion) leſt for the ſame cauſe they might be hated by the Inhabitants, they provided by a Law that they ſhould not communicate with ſtrangers, which beginning firſt from Policy, was by degrees turned afterwards into Diſcipline, and Religion. After the death of *Moſes*, his ſon *Arvas* who was a Prieſt alſo in the *Ægyptians* Religion, was created King; and it was always afterwards a cuſtom amongſt the *Jews* that they had the ſame men both for Kings and Prieſts, whoſe Juſtice being mixt with Religion, it is incredible how greatly they did proſper. The wealth of the Nation.

Nation did ariſe from the profits of the *Opabalſamum* which doth only grow in thoſe Countries: for it is a Valley like a Garden which is invironed with continual Hills, and as it were incloſed with a Wall. The ſpace of the Valley containeth two hundred thouſand Acres, and it is called *Jericho*. In that Valley there is a Wood as admirable for its fruitfulneſs as for its delight: for it is intermingled with Palm-Trees and *Opabalſamum*. The Trees of the *Opabalſamum* have a reſemblance like to Fir-Trees, but that they are lower, and are planted and husbanded after the manner of Vines. On a ſet ſeaſon of the year they do ſweat *Balſom*. The darkneſs of the place is beſides as wonderful as the fruitfulneſs of it. For although the Sun ſhines no where hotter in the World, there is naturally a moderate and perpetual gloomineſs of the air. There is a Lake alſo in that Country, which by reaſon of its greatneſs und unmoveableneſs of the water, is called the *Dead-Sea*; for it is neither ſtirred with the Winds, the glutinous ſubſtance (with which all the water is covered) reſiſting their violence, neither is it patient of Navigation; for all things wanting life, do preſently ſink into the bottom, neither doth it ſuſtain any matter, unleſs it be waſhed over with *Roch-Allum* diſſolved.

Xerxes King of the *Perſians* did firſt overcome the *Jews*; they came afterwards with the *Perſians* themſelves into the power of *Alexander* the Great, and ſo a long time they continued in ſubjection to the *Macedonian* Empire; when they revolted from *Demetrius*, and deſired the friendſhip of the *Romans*, they firſt of all the Eaſt did receive their liberty, the *Romans* at that time giving freely out of other mens poſſeſſions. In the ſame time in which the change of Government in *Syria* was alternately managed by the new Kings, *Attalus* King of *Aſia* polluted that moſt flouriſhing Kingdom received from his Uncle *Eumenes* with the ſlaughter of his friends, and the puniſhment of his neareſt kindred; feigning ſometimes that the old woman his Mother, ſometimes that his Wife *Beronice* were ſlain by their treaſonable practices. After the fury of this moſt wicked violence, he did put on ragged clothes, and made ſhort his beard,

beard, and the hair of his head after the manner of the guilty; he would not be ſeen in publick, nor ſhew himſelf to the people; he would have no feaſts of mirth at home, or any appearance of an orderly man, as if he would altogether by taking puniſhment on himſelf, give ſatisfaction to the Ghoſts of the ſlain. At the laſt having forborn the adminiſtration of his Kingdom, he digged in Gardens, ſowed ſeeds, and mingled the good with the hurtful, and having ſteeped them all in the juice of poyſon, he ſent them as a peculiar gift unto his friends. From this ſtudy he gave himſelf to the art of making of Braſs, and in the invention of tools, and things belonging to it, and much delighted himſelf with the melting, and the minting of pieces in Braſs. After this he bent all his endeavours and deſign to make a Tomb for his Mother, at which work being too intent, he contracted a diſeaſe by the immoderate heat of the Sun, and died the ſeventh day afterwards. By his Teſtament the people of *Rome* were made Heirs. But there was one *Ariſtonicus* deſcended from *Eumenes*, not by lawful marriage, but born of an *Epheſian* Strumpet, the Daughter of a Fidler, who after the death of *Attalus* did invade *Aſia* as his Father's Kingdom: & having made many happy Encounters againſt the Cities, which for fear of the *Romans* would not deliver themſelves unto him, he ſeemed now to be a King in earneſt; wherefore *Aſia* was decreed to *Licinus Craſſus* the Conſul, who being more intent to the *Attalick* booty than to the War, when in the end of the year he entred into Battel with the Enemy with a diſordered army, being overcome, he with his own blood ſuffered for his inconſiderate avarice. The Conſul *Perpenna* being ſent to ſupply his place, at the firſt Encounter did overcome *Ariſtonicus*, and brought him under ſubjection, and carried with him unto *Rome* the hereditary treaſures of *Attalus*; which his ſucceſſor the Conſul *Marcus Aquilius* repining at, did make all poſſible haſte to ſnatch away *Ariſtonicus* from *Perpenna* to become the gift and honour of his Triumph. But the death of *Perpenna* did end the difference of the Conſuls; & thus *Aſia* being made tributary to the *Romans*, ſhe ſent alſo with her wealth, her vices unto *Rome*. The

The Seven and Thirtieth Book of *JUSTIN.*

Ariſtonicus being taken, the *Maſſilians* ſent Embaſſadors to *Rome*, humbly intreating for the *Phocenſians* their Founders, whoſe City, and the memory of whoſe Name, becauſe they were always implacable enemies to the people of *Rome*, both at that time and before, in the War of *Antiochus*, the Senate commanded ſhou'd be utterly extinguiſhed, but a pardon was granted by the importunity of the Embaſſadors. After this the rewards were given to thoſe Kings who brought in their Auxiliary forces againſt *Ariſtonicus*. *Syria* the leſs was beſtowed on *Mithridates* of *Pontus*; *Lycaonia* and *Cilicia* were given to the Sons of *Ariarathes*, who fell himſelf in that War; and the people of *Rome* were more faithful to the Sons of their Confederate *Ariarathes*, than the Mother was to her own children; for they encreaſed the Dominions of her Son in his Nonage, and ſhe took away his life from him: For *Laodice* having in number ſix Sons by King *Ariarathes*, fearing that they growing into years, ſhe ſhould no longer enjoy the adminiſtration of the Kingdom, did deſtroy five of them by poyſon. The care of his kindred did preſerve the youngeſt from the violence of the Mother, who after the death of *Laodice* (for the people did cut her off by reaſon of her cruelty) did enjoy the Kingdom alone. *Mithridates* alſo being taken away by a ſudden death, did leave his Kingdom to his Son, who was alſo called *Mithridates*, whoſe greatneſs afterwards was ſuch, that he excelled in Majeſty; not only all the Kings of his time, but of the former age, and with various victory held War with the *Romans* for the ſpace of ſix and forty years: whom the moſt famous Generals, *Sylla*, *Lucullus*, and others at the firſt, & *Cnæus Pompeius* at the laſt did ſo overcome that he

aroſe always more great and famous in renewing of the War, and became more terrible by his loſſes; at laſt being overcome by no hoſtile force, he died a voluntary death in his own Kingdom, being a very old man, and leaving a Son to ſucceed him, many Signs from Heaven did preſage his greatneſs to come; for both on that day in which he was born, and on that in which he began his Reign, at both times there did appear a Comet, which for ſeventy nights did ſhine ſo brightly, as all Heaven did ſeem to be in a flame; for by the greatneſs of it, it took up the fourth part of Heaven, and by its ſplendor it overcame the light of the Sun; and when it did either riſe or ſet, it took up the ſpace of four hours.

Being in his minority, he lay open to, and did endure the treachery of his Tutors, for they did put him upon a wild and unmanaged Horſe, and did command him not only to ride him, but to exerciſe his Horſmanſhip, and to throw darts from him; but *Mithridates* deluding their deſign, by governing the Horſe beyond the expectation of his age, they conſpired againſt him by poyſon, which he ſuſpecting, did oftentimes drink Antidotes, and with ſuch exquiſite remedies did ſo prepare his body againſt it, that being an old man, he could not die by poyſon, though attempting it. Fearing afterwards that his enemies would perform with the ſword what they could not diſpatch with poyſon, he pretended he would ſolace himſelf with the recreation of hunting; wherefore for the ſpace of four years, he neither entred into the City, nor came into the Country within the roof of any houſe, but wandred in the Woods, and took up his lodging on the tops of ſeveral Hills, no man knowing in what place he was, being accuſtomed by his ſwiftneſs of foot, either to purſue wild Beaſts, or to fly from them, and ſometimes by main force to grapple with them. By which means he both eſchewed all Treaſon that was deſigned againſt him, and hardned his body to all endurance of virtue. When afterwards he came to the management of the Kingdom, he immediately contrived not ſo much how to rule, as how to enlarge it, and by an incomparable felicity overcame the *Scythians*, who were before invin-

invincible, for they had overthrown *Zopyro* the Lieutenant of *Alexander* the Great, with thirty thousand armed men, and killed *Cyrus* King of the *Persians*, with two hundred thousand Soldiers, and routed *Philip* King of the *Macedons*. Being increased in his power, he possessed himself of *Pontus*, and not long afterwards of *Cappadocia*; and going privately out of his Kingdom, he sojourned through all *Asia* with a few friends, and thereby gained a perfect knowledg of all the Country, and of the situation of every City. After that he travelled higher over all *Bithynia*, and being already as it were Lord of *Asia*, he contrived where to lay his best opportunities for his following Victories; after this he returned into his own Kingdom, where it being generally noised abroad that he was dead, he found a young child which in his absence, *Laodice* who was both his sister and his wife had brought forth. But after his long travels, amidst the gratulations both of his safe arrival, and of the birth of his Son, he was in danger of being poysoned; for his sister *Laodice* believing he had been dead, did fall into an incontinent life, and attempting to conceal one sin by committing a greater, did resolve to welcome him with poyson; which when *Mithridates* understood by her Maid, he revenged the Treason which was plotted, and the author of it. And Winter drawing on, he spent his time not at the Banquet, but in the field, not in sloth, but in exercise, not amongst his companions, but with Kings equal to him, either in the Horse-race, or the Foot-race, or by trying the strength of body. He also by daily exercise hardned his army to the same patience of labour, and being unconquered himself, he by these acts made his army invincible. Having afterwards made a League with *Nicomedes*, he invaded *Paphlagonia*, and having overcome it, he did share it with his companion *Nicomedes*. The Senate being inform'd that *Paphlagonia* was again in the possession of Kings, they sent Embassadours to them both, to command them to restore the Nation to her former condition. *Mithridates* when he believed that he was equal to the *Roman* Greatness, did return a proud

a proud anſwer, which was, That he received his Kingdom by inheritance, and did much wonder that they ſhould trouble themſelves with a controverſie which did not belong unto them; and being nothing terrified with their threatnings, he ſeized upon *Galatia*. *Nicomedes*, becauſe he could not defend himſelf by right, made anſwer, that he would reſtore his part to a lawful King, and (having changed his Name) he called his own Son *Philomenos*, after the name of the Kings of *Paphlagonia*, and in a falſe name and Title enjoyed the Kingdom, as if he had reſtored it to the true Royal Progeny: And thus the Embaſſadours being deluded, did return to *Rome*.

The Eight and Thirtieth Book of *JUSTIN*.

Mithridates having begun his Patricides by the murder of his own Wife, determined with himſelf to put to death the ſons of his other ſiſter *Laodice*, whoſe Husband *Ariarathes* King of *Cappadocia* had treacherouſly murdered by *Gordius*, thinking he had done nothing in murdering of the Father, if the young men ſtill enjoyed their Fathers Kingdom, with a deſire whereof he was violently tranſported. Whiles he was buſie on his deſign, *Nicomedes* King of *Bithynia* did invade *Cappadocia*, deſtitute of a King, which when *Mithridates* underſtood, in a counterfeit piety, he ſent aſſiſtance to his ſiſter to drive *Nicomedes* out of the Kingdom; but in the mean time a contract being made, *Laodice* had eſpouſed her ſelf to *Nicomedes*. At which *Mithridates* being much troubled, he drove the Garriſon Souldiers and others of the Army of *Nicomedes* out of *Bithynia*, and reſtored the Kingdom to his ſiſters ſon, which was an honourable act indeed, if it had not been attended by deceit; for not long after, he pretended that he would call back

back *Gordius* from Baniſhment, whom he uſed as his miniſter in the murder of *Ariarathes*, and reſtore him to his Country, hoping if the young man ſhould not give way to it, there would ariſe from thence a ſufficient cauſe of the War, or if he ſhould permit it, that the Son might be deſtroyed by the ſame man who killed his Father, which when young *Ariarathes* did underſtand to be attempted by *Mithridates*, taking it deeply to heart, that the murderer of his Father ſhould be called from baniſhment by his Uncle, he imbodied a mighty army; *Mithridates* brought into the Field fourſcore thouſand Foot, and ten thouſand Horſe, and ſix hundred Chariots armed with hooks of ſteel, and *Ariarathes* was altogether as powerful, the Neighbouring Kings aſſiſting him. *Mithridates* fearing the uncertain chance of the War; did alter his counſels, by cauſing them to degenerate into treachery; and having by his agents courted the young man into a conference, & hid a naked ſword in the plaits of his own garment, the ſearcher being ſent to do his office, according to the manner then of Kings, with great curioſity examined about the bottom of his belly, whereupon he deſired him to take heed leſt he found there another weapon than that he ſought for; the treachery being thus protected by the Jeſt, *Mithridates* having called him aſide from his friends, as if he would confer in private with him, did kill him, both the armies being the ſpectators of it. This being done, he delivered the Kingdom of *Cappadocia* to *Ariarathes* his Son, being but eight years of age, having made *Gordius* Tutor over him, and calling him by the name of *Ariarathes*. But the *Cappadocians* being incenſed at the cruelty and the fury of *Mithridates*, his Lieutenants revolted from him, and called back the Brother of the ſlaughtered King from *Aſia*, where he was bred up, and whoſe name was *Ariarathes* alſo, with whom *Mithridates* renewed the War, & having overcome him, did expel him the Kingdom of *Cappadocia*; and not long after the young man (having contracted an Infirmity by his melancholy) died; after his death *Nicomedes* fearing leſt by the addition of *Cappadocia*, *Mithridates* ſhould

alſo

alſo invade *Bithynia* that bordered on it, did ſuborn a boy, as remarkable for his ſtature as his countenance, to demand of the Senate of *Rome* his Fathers Kingdom, as if old *Ariarathes* had three, and not two Sons born unto him. He alſo ſent his wife *Laodice* to *Rome* to be a witneſs of the three Sons begotten by *Ariarathes*. Which when *Mithridates* underſtood, he with the like impudence ſent *Gordius* to *Rome*, to aſſure unto the Senate, that the Boy to whom he delivered *Cappadocia*, was begotten of that *Ariarathes* who died in the War of *Ariſtonicus*, bringing his Auxiliaries to the *Roman* army. But the Senate being prepoſſeſſed with the deſigns of the Kings, would not give to falſe names the Kingdoms of others, but took *Cappadocia* from *Mithridates*, and that he ſhould not be alone in diſcontent, they took away alſo *Paphlagonia* from *Nicomedes*. And becauſe it ſhould not be any contumely to the Kings that the Kingdoms which were taken from them ſhould be given unto others, both people received the Donation of their liberty. But the *Cappadocians* refuſed their gift of freedom, affirming that their Nation could not ſubſiſt without a King. Therefore the Senate did conſtitute *Ariobarzenes* to be their King. At that time *Tigranes* was King of *Armenia*, not long before given as a pledg to the *Parthians*, and now lately diſmiſſed and ſent by them home to his Fathers Kingdom. *Mithridates* had a great deſire to join him with him in the War againſt the *Romans*, which he had before determined with himſelf. *Tigranes* thinking nothing what an offence it would be againſt the *Romans*, was by *Gordius* excited to make War againſt *Ariobarzenes*, a man of a heavy temper, and not able to oppoſe him; and that there ſhould be no ſuſpicion of any injury to be contrived by deceit, *Mithridates* did give him his Daughter *Cleopatra* into marriage. Therefore on the firſt approach of *Tigranes*, *Ariobarzenes* having taken all things with him that he could call his own, did repair to *Rome*; and thus by the means of *Tigranes*, *Cappadocia* became again under the power of *Mithridates*. At the ſame time *Nicomedes* being deceaſed, his Son who was alſo called *Nicomedes*, was by the

the force of Arms beaten by *Mithridates* from his Fathers Kingdom; who when he came a ſuppliant to *Rome*, it was decreed in the Senate, that they ſhould both be reſtored into their King'oms; to the effecting of which, *Aquilius Manlius*, and *Malthinius* were ſent Embaſſadors. This being made known in *Aſia*, *Mithridates* being to make War againſt the *Romans*, did enter into a League with *Tigranes*, and articled with him, that the Cities and the fields ſhould be the part of *Mithridates*, but the Captives and all the moveables ſhou'd be the portion of *Tigranes*.

And *Mithridates* having pondered with himſelf how great a War he had raiſed, ſent ſome Embaſſadors to the *Cymbrians*, and others to the *Gallogrecians*, to the *Sarmatians*, and *Baſtarnians*, to deſire aſſiſtance of them. For heretofore when he had determined with himſelf to make War againſt the *Romans*, he obliged to him all theſe Nations with variety of gifts and benefits. He alſo ſent for an Army out of *Scythia*, and armed all the Eaſt againſt the *Romans*: therefore with no great difficulty he overthrew *Aquilius* and *Malthinius*, who commanded the *Aſiatick* Army, who being routed and driven out of the field with *Nicomedes*, he was received with an extraordinary great applauſe of the Cities. In thoſe he found great ſtore both of Gold and Silver laid up by the thrifty providence of the former Kings; he found alſo great ſtore of Arms and proviſion for the War, with which being furniſhed, he remitted to the Cities their publick and private debts, and for five years did free them from all Impoſitions. After this, having called his Soldiers to a general Aſſembly, with ſeveral exhortations he did excite them to the *Roman*, or rather the *Aſiatick* Wars. The Copy of his ſpeech I have thought worthy to inſert into the narrow compaſs of this work, which *Pompeius Trogus* did interpret to be indirect, and reprehended both *Livy* and *Saluſt*, that (inſerting ſet-ſpeeches into their Writings as the Orations of the parties intereſted) they did exceed the bounds of Hiſtory. *Mithridates* ſaid, that it was to be wiſhed that he might have leave to take Counſel, whether War

or

or peace were to be had with the *Romans*; ſince we are bound to reſiſt thoſe who do oppoſe us; and thoſe are not to be in doubt what to determine on, who are without hope of Victory. For againſt thieves, though we cannot for our ſafety, yet we all do draw our ſwords for revenge; but becauſe that is not in queſtion whether we ought to ſit down, being lookt upon, not only with hoſtile minds, but aſſaulted alſo with hoſtile arms, the preſent Counſel to be demanded is, upon what hope and account we may maintain the Wars begun? For his own part he affirmed, he had a confidence of the Victory, if they had a generous reſolution to fight, and it was known as much to his Soldiers as to himſelf, that the *Romans* were to be overcome, for they overthrew *Aquillius* in *Bithynia*, and *Malthinus* in *Cappadocia*: But if other examples would perſwade more than his own Experience, he had heard that *Pyrrhus* King of *Epirus* commanding an army of not above five thouſand *Macedons*, did in three battels overthrow the *Romans*. He had heard that *Annibal* had continued a Conqueror in *Italy* for the ſpace of ſixteen years together, and that he might have taken the City it ſelf, were he not hindred by a faction of emulation, and envious ſpirits at home, and not by any power of the *Romans*. He had heard, he ſaid, how the people of *Tranſalpine Gauls* had invaded *Italy*, and poſſeſſed themſelves of the moſt and greateſt Cities therein, and had there larger territories than they enjoyed in *Aſia*, which was reported to be but weak in compariſon of *Rome*, neither was *Rome* only overcome by the *Gauls*, but it was taken alſo by them, and nothing was left them but only the top of one hill, from whence they were removed not by War, but by money. But as for the *Gauls* (whoſe Name was ſo terrible to the *Romans*) he had a great part of them amongſt his own Auxiliaries; for the *Gauls* he ſaid who do inhabit *Aſia*, do only differ from thoſe in *Italy* by the diſtance of place, but have the ſame original, the ſame courage, and the ſame manner of fight, and have ſo much the more clear and apprehenſive wits, as they have adventured a more long and difficult march through

Illyrium

Illyrium and *Thracia*, than thoſe who have their reſidence in other places. As for *Italy* it ſelf. did they never hear how, and by whom *Rome* was builded? which though now at peace with it ſelf, yet ſome of them daily for their liberty, and others for the power of Command have perſevered in continual Wars; How many Armies of the *Romans* have been overthrown by the Cities of *Italy*, and ſome of them by a new way of Contumely thruſt under the yoke: And that we may not dwell on old Examples, all *Italy* is now in Arms excited to it, by the *Marſick* War, demanding now not liberty, but to be partakers in the Empire, and of the freedom of the City of *Rome*; neither is the City more oppreſſed with the neighbouring War of *Italy*, than with the Domeſtick faction of the Governours, and a War even with their own Citizens doth grow upon them far more dangerous than the War with *Italy*. The *Cymbrians* alſo from *Germany* like a vaſt deluge of wild and ungoverned people, do at this preſent overwhelm all *Italy*. And although the *Romans* peradventure could maintain the ſeveral Wars one after another, yet they muſt needs now ſuffer ſo many Wars coming all at once upon them, inſomuch that they cannot be at leiſure to follow this very War that they do make upon us; we may make uſe therefore of this preſent occaſion, and pluck from them the increaſe of their ſtrength, and not give them leave to reſt being ſo deeply engaged, leſt hereafter they might find us more work, being quiet at home, and without another enemy, for the queſtion is not to be put, whether we ſhould take Arms or not, but whether of our ſelves, or provoked by the *Romans*. But the War he ſaid was indeed begun againſt him by them, when in his nonage they took the greater *Phrygia* from him, which they granted ſhould be given to his Father, as a reward for the ayd he brought againſt *Ariſtonicus*, it being the ſame Country which *Seleucus Callimachus* gave in Dowry to his Grand-father *Mithridates*. And what ſhall I ſay to the command laid upon me to depart from *Paphlagonia*; was not that another motive of the War? eſpecially ſince *Paphlagonia* came not by the

the power of the ſword, but deſcended to my Father by inheritance, by adoption in Will, and by the death of ſucceſſive Kings; and in giving obedience to their violent Decrees, I have no ways mitigated them, but they have ſtill deported themſelves more violently againſt me. For he ſaid, what obſequiouſneſs was not afforded to them by himſelf? Was not *Phrygia* and *Paphlagonia* taken from him? Was not his Son forced from *Cappadocia*, which by the Law of Nations he ſeized upon being Conqueror? But his Victory was raviſhed from him by them, who have nothing at all but what they have purchaſed by the ſword. Was not *Creſtos* the King of *Bithynia* (againſt whom the Senate had denounced War) cut off by him to do them a favour? yet in whatſoever *Gordius* or *Tigranes* had offended, it muſt be reckoned all on his account. He alledged alſo that in the ignominy of him, the Senate of their own accord offered that liberty to *Cappadocia*, which they took from other Nations, and that the people inſtead of their proffered liberty, deſiring *Gordius* to be their King, it could not be granted becauſe *Gordius* was his friend. *Nicomedes* alſo by their command had made War upon him, and was aſſiſted by them, becauſe *Mithridates* did paſs unrevenged; and now they find the ſame cauſe of War with *Mithridates*, becauſe he would not tamely yield himſelf to be torn in pieces by *Nicomedes* the Son of a vaulting woman; for they did not ſo much purſue the faults of Kings, as their Power, and their Majeſty, neither did they with ſo much violence exerciſe this art on him alone, but on other Kings alſo; ſo his Grand-father *Pharnaces* was by their arbitration delivered up to *Eumenes* King of *Pergamus*; ſo *Eumenes* again, in whoſe Ships they were firſt tranſported into *Aſia*, by whoſe Army rather than by their own, they overcame both *Antiochus* the Great, and the *Gauls* in *Aſia*; and not long after King *Perſeus* in *Macedonia*, was at the laſt cenſured by them as their Enemy, and forbidden to come into *Italy*; and becauſe they thought it would render them odious to make War with him in his own perſon, they deferred it for a while to carry

carry it on with more violence againſt his Son *Ariſtonicus*. They profeſſed that no man deſerved better of them, than *Maſiniſſa* King of the *Numidians*; to him they imputed the Conqueſt of *Annibal*, the Captivity of *Syphax*, and the deſtruction of *Carthage*; to him as well as unto the two *Scipio*'s, called *Africani*, the title was aſcribed of *Preſerver of the City*; and yet the War waged but the other day in *Africa* with his Son, was ſo inexpiable, that having overcome him, they would give no reſpect in him, to the memory of his Father, but he muſt endure both impriſonment, and become the ſpectacle of the Triumph. This condition and height of hatred was impoſed by them on all Kings, becauſe their own Kings were ſuch, at whoſe very names they might bluſh, being either Shepherds of the *Aborigines*, or South-ſayers of the *Sabines*, or Exuls of the *Corinthians*, or ſlaves and varlets of the *Tuſcans*, or (whoſe name is moſt honourable amongſt them, and as they themſelves aſſert are their founders) thoſe who were nouriſhed with the Milk of a Shee Wolf and accordingly all their people have the minds of Wolves, inſatiate of blood, and greedy and hungry after riches and ſoveraignty. But if he would deſcend to compare himſelf in his Nobility with them, he was far more famous, he ſaid, than that litter of mongrels, deriving his Anceſtors on his Fathers ſide, from *Cyrus* and *Darius*, the founders of the *Perſian* Empire, and on his Mothers ſide, from *Alexander* the Great, and *Nicanor Seleucus*, the Electors of the *Macedonian* Empire; or if he ſhould compare his people to theirs, they were of thoſe Nations who are not only equal to the *Roman* Empire, but with invincible Reſolution oppoſed the *Macedonian*; no Nation that is ſubject unto him, did ever ſtoop to the commands of a foreign Potentate, they obeyed none but their own Domeſtick Kings; would they have him to make mention of *Cappadocia*, or *Paphlagonia*, of *Pontus* or *Bithynia*, or of *Armenia* the greater, or the leſs; none of which Nations, neither *Alexander* the Great, who ſubdued all *Aſia*, nor any of his Succeſſors or Poſterity ever touched. As for *Scythia*, it is true indeed, that two Kings before

him adventured not ſo much to ſubdue it as to invade it, *Darius* by name, and *Philip*, who had much to do to eſcape from thence by flight, from whence he ſhall receive the greateſt part of his ſtrength againſt the *Romans*. He affirmed he undertook the *Pontick* Wars, with far more fear and diffidence than this, he being then but a young man, and unexperienced in the Diſcipline of War. The *Scythians*, howſoever then his Enemies, (beſides their Arms, and courage of their minds) were fortified with the ſolitude, and inhoſpitable coldneſs of their climate, by which, their great labour in War, and their contempt of dangers was the more declared; amongſt which difficulties there could not be any hope of reward expected from a wandering Enemy, and deſtitute not only of money, but of habitations; but he now undertook another way of War; for there is no climate more temperate than the Air of *Aſia*, nor any place more fruitful of ſoil, nor more pleaſant in the multitude of Cities, and they ſhould conſume the greateſt part of their time, not as it were in War, but in keeping of holy-days; and it is hard to ſay in a ſervice either more eaſie, or more abundant, whether they are to march to the neighbouring poſſeſſions of the *Attalick* Kingdoms, or to the ancient Cities of *Lydia*, and *Ionia*, which they ſhould not go to overcome, but to poſſeſs. And *Aſia* it ſelf, deſirous of his approach, doth ſo much expect him, that ſhe ſeemeth even to court his preſence, and loudly to call upon him with her voice; ſo hateful had the *Romans* made themſelves unto her, by the ravenous avarice of their Proconſuls, the exactions of their *Publicans*, and the calumy of their contentions. Let them therefore (be concluded) follow him with reſolution, & collect to themſelves, what ſo great an Army might atchieve under his command, whom without the aid of any foreign Souldiers they ſaw with his own ſtrength to have maſtered *Cappadocia*, and to have ſlain the King thereof, who the firſt of all mankind ſubdued *Pontus* and all *Scythia*, which no man before him could with ſafety paſs by, much leſs invade. Nor could his Souldiers be ignorant, he ſaid, of his Juſtice and liberality, having

having thoſe demonſtrations of it, that alone of all Kings, he poſſeſſed not only his Fathers Kingdoms, but had added other Kingdoms to them, by reaſon of his munificence, as *Colchos*, *Paphlagonia*, and *Boſphorus*. Having with this Oration excited his Soldiers, in the three and thirtieth year of his Reign he deſcended to the Wars with *Rome*. At the ſame time King *Ptolomy* being dead in *Egypt*, his Kingdom and his Siſter Qu. *Cleopatra*, who was his Wife alſo, was by Embaſſadors preſented to that *Ptolomy*, who was King of *Cyrene*; at which *Ptolomy* much rejoiced, but eſpecially that without conteſtation he ſhould be poſſeſſed in his Brothers Kingdom, to which he knew that the Son of his Brother was appointed both by his Mother *Cleopatra*, and by the favour of the Princes. Not long after (all being diſpleaſed with him) he no ſooner entred into *Alexandria*, but he commanded all the favourers of the young child to be put to death, and on that very day in which he married his Mother, he killed the young Prince in the mothers imbraces of him, in the midſt of the Banquet, and the ſolemnity of the marriage; and thus he aſcended his ſiſters bed, bloody with the ſlaughter of her own Son. Afterward he was not more mild unto the people who called him unto the ſucceſſion of the Kingdom; for licentiouſneſs being given to the foreign Soldiers, all things did daily flow with blood, and at laſt (having by force raviſhed her Daughter, and taken her afterwards into marriage) he divorced himſelf from his ſiſter. With which cruelty the people being affrighted, they ſtole away into ſeveral places, and having wilfully baniſhed themſelves, they forſook their Country for the fear of death. *Ptolomy* therefore with his own ſervants being left alone in ſo great a City, when he perceived himſelf to be a King not of men, but of empty houſes, did publiſh a declaration, ſoliciting all ſtrangers to inhabit the City, who coming in great numbers to him, he not long after did in his own perſon meet *Scipio Africanus*, *Spurius Mummius*, and *Lucius Metellus* the Embaſſadors of the *Romans*, who made a viſitation into thoſe parts to obſerve the condition and Kingdoms of their Confederates.

But he appeared as ridiculous to the *Romans*, as bloudy to all the Citizens; for he was deformed in countenance, and low in ſtature, and by the obeſeneſs of his ſtrutten belly, more like unto a Beaſt, than to a man; which filthineſs, his tiffanies and light garments; which he had on did increaſe, as if thoſe parts offered themſelves to be ſeen as through a vail, which modeſty commands us with carefulneſs to conceal.

After the departure of the Embaſſadors (amongſt whom, while *Africanus* walked forth to behold the City, he became a ſpectacle of honour himſelf to the Citizens) *Ptolomy* (being hated by the Strangers alſo that were become Citizens) did ſilently for fear of treachery, depart into baniſhment, having taken with him his Son which he had begotten on his Siſter, and his new Wife whom he had married, having put away her Mother; and having with mony contracted a mercenary Army, he made War at once on his Siſter, and his Country; after, this having ſent for his eldeſt Son from *Cyrene*, that the *Alexandrians* ſhould not make him their King againſt him, he put him to death; whereupon the people pulled down his Statues and Images, which he conceiving to be done in favour of his Siſter, he ſlew that Son alſo whom he begot on her, and having divided his body into two ſeveral parts, and put it into a Coffin, he ſent it to his Mother on that day whereon ſhe made yearly a great feaſt for the ſolemnity of his Birth, which was a ſight not only grievous, and much lamented by the Mother, but by all the City alſo, and brought ſo much grief in the height of all their mirth at the banquet; that all the Court was filled with a great and a ſudden lamentation.

The Inclinations of the Princes being therefore turned from feaſting into mourning, they ſhewed to the people the diſmembred body of the young Prince, and by the murder of his own Son did declare what they ought themſelves to expect of their King. *Cleopatra* having ended the days of her mourning for the death of her Son, when ſhe perceived that ſhe was oppreſſed by a War alſo from her late Husband her Brother, ſhe by her Embaſſa-

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dors demanded aid of *Demetrius* King of *Syria*, whoſe own fortunes were as various, as they were memorable; For when *Demetrius* made War againſt the *Parthians*, as mention hath been made before, and in many encounters overcame them, being on a ſudden ſurrounded by an Ambaſcado, having loſt his Army, he was taken himſelf.

Arſacides King of the *Parthians*, in the greatneſs of his Royal ſpirit, having ſent him into *Hyrcania*, did not only honour him with the reſpect due unto a King, but gave him his Daughter alſo in marriage, and promiſed to reſtore unto him the Kingdom of *Syria*, which in his abſence *Trypho* became Maſter of. After his death, *Demetrius* deſpairing of return, and not enduring Captivity, and loathing a private life, although a fat one, and a wealthy, did contrive with himſelf how he might eſcape into his own Kingdom. His friend *Calamander* was both his Companion, and his perſwader to undertake this journey, who after his Captivity in *Syria*, having hired a guide, did bring him diſguized in a *Parthians* habit through the deſarts of *Arabia* into *Babylon*; But *Phrahartes* who ſucceeded *Arſacides* did cauſe him to be brought back, having overtaken him by the ſwiftneſs of his horſes and a nearer compendiouſneſs of the way. When he was brought unto the King, he not only pardoned *Calamander*, but gave him a reward for his fidelity to his friend; but having very roundly checked *Demetrius*, he ſent him to his wife in *Hyrcania*, and commanded that he ſhould be obſerved by a ſtricter guard: In proceſs of time, when the Children which he had by his Wife did ſeem to be a ſtronger obligation on him for his fidelity, he did endeavour to make his eſcape again, having the ſame friend to be his Companion; but by the ſame infelicity he was taken again near unto the bounds of his own Kingdom; and being the ſecond time brought unto the King, he was looked upon as a hated man, and not ſuffered to come into his preſence. But being then alſo diſmiſſed to his Wife and Children, he was ſent back into *Hyrcania* and confined to a City, upon a penalty not to go out of it, and in the reproach of his childiſh levity, he was laden with Golden ſhackles. But no-

compassion of the *Parthians*, nor respect of any consanguinity was the occasion of this their clemency towards *Demetrius*, but because the *Parthians* affected the Kingdom of *Syria*, they determined to make use of *Demetrius* against his Brother *Antiochus*, as the opportunity of time, or the fortune of the War should require. This being understood, *Antiochus* thinking it discretion to take the advantage to begin the War, did muster his Army, which he had hardned with many Neighbouring Wars against the *Parthians*. But his preparation for Luxury was no less than for the carrying on of the War, for 3000 of his Black-guard followed 8000 of the Armed men; amongst whom also, a great number were Cooks, Bakers, and Players, and all of them so abounding with Gold and Silver, that the common Soldiers had their shooes interlaced with Gold, and trod upon that Metal for the love of which all other Nations do fight with steel. In their Kitchins also their Instruments were of Silver, as if they advanced rather to keep some memorable feast, than to prosecute a War.

[illegible] many Kings of the East did *Antiochus* approaching, many things of the [illegible] meet him, who in detestation of the *Parthian* Pride, delivered themselves and their Kingdoms to him. Not long after the Battel began, and *Antiochus* having overthrown his Enemies in three several fields, and possessed himself of *Babylon*, he was called *Antiochus* the Great; and the people in all the Neighbouring Nations revolting to him, there was nothing left to the *Parthians* but their own Country, and the Boundaries of it. At the same time *Phrahartes* sent *Demetrius* into *Syria* with a considerable Army of the *Parthians* to possess himself of his own Kingdom, that upon that account *Antiochus* should be called off from *Parthia* to defend his own Interests. And because he could not overcome him by strength, he did every where attempt upon him by Stratagems. The Army of *Antiochus* abounding with multitudes, the Winter coming on, he quartered his Army in several Cities, which was the cause of his destruction. For when the Cities beheld themselves oppressed with the

the billetings and the injuries of the Soldiers, they revolted to their old Maſters the *Parthians*, and on a prefixed day, by treacheries they did all aſſault the divided Army, that thereby one might be diſabled to bring aſſiſtance unto the other. Which when *Antiochus* underſtood, being reſolved to relieve thoſe who were next unto him, he advanced with that party which with him had their Winter-quarters.

In his way he encountred with the King of the *Parthians*, againſt whom in his perſon he fought more courageouſly than all his Army. At laſt when he had overcome his Enemies by fine force, being abandoned of his own Soldiers through the treachery of their fear, he was ſlain. *Phrahartes* did beſtow upon him the Solemnity of magnificent Funerals, after the manner of Kings, and (being taken with the love of the Virgin) did marry the Daughter of *Demetrius*, which *Antiochus* had brought along with him, and began to repent that ever he ſuffered *Demetrius* to go away; and having ſent in full ſpeed ſeveral Troops of Horſe to fetch him back, they found him in ſafety in his own Kingdom, fearing the ſame deſign of *Phrahartes*, and having in vain attempted all things to reduce him, they returned to their own King.

The Nine and Thirtieth Book of *JUSTIN*.

ANtiochus being overthrown in *Parthia* with his army, his Brother *Demetrius* being delivered from the Captivity of the *Parthians*, and reſtored to his own Kingdom, when all *Syria* was in lamentation by reaſon of the loſs of the Army, as if he had happily managed his own and his Brothers Wars with *Parthia*, in which the one of them was taken, and the other ſlain, he was reſolved

to make another War in *Egypt*, his Mother-in-law *Cleopatra* having promiſed him that Kingdom, as the reward of his aſſiſtance againſt her Brother. But whiles he affected the poſſeſſions of other men (as oftentimes it comes to paſs) he loſt his own by the revolt of *Syria*; for the *Antiochians* firſt of all under the command of their General *Typho*, having in deteſtation the pride of their King which became intolerable by the exerciſe of his *Parthian* cruelty, and after them the *Apamenians* and other Cities following their examples, did revolt from King *Demetrius* in his abſence. But *Ptolemy* King of *Egypt*, having his Kingdom invaded by him (when he underſtood that his Siſter *Cleopatra* having taking with her the wealth of *Egypt*, was fled unto her Daughter and to *Demetrius* her Son-in law) did ſuborn a young man of *Egypt* the Son of *Protarcus* a Merchant, who by arms ſhould demand the Kingdom of *Syria*; and the Plot was laid, as if he had been received into the Royal Family by the adoption of King *Antiochus*; and the *Syrians* deſpiſing not any who was impoſed upon them to be their King, the name of this their King (that they might no longer endure the arrogance of *Demetrius*) was called *Alexander*, and great aids were ſent him out of *Egypt*. In the mean time, the body of *Antiochus* ſlain by the King of the *Parthians*, was brought in a ſilver Coffin, being ſent by him to be buried in *Syria*, which was received with infinite ſolemnity, both from all the Cities and from King *Alexander* himſelf, to leave a fairer gloſs upon the fable; and this procured him the general favour and acclamations of the people, all men believing that his tears came as much from his heart, as from his eyes. But *Demetrius* being overcome by *Alexander*, when he was beſieged round with calamities, he was at laſt forſaken by his own Wife and Children. Being therefore left with a few poor ſervants when he repaired to *Tyrus*, to defend himſelf there by the Religion of the Temple, going out of the Ship, he was killed by the commandment of the Maſters of it. *Seleucus*, one of his Sons, becauſe he aſſumed the Diadem without the Authority of his Mother

ther was ſlain by her, the other (whoſe Name, by reaſon of the greatneſs of his Noſe was *Gryphus*) was Ordained King by the Mother, that the Name of the King might be with the Son, but all the command of Soveraignty with the Mother. But *Alexander* having ſeized upon the Kingdom of *Syria*, being puffed up with the vanity of his preſent ſucceſs, did begin now by a contumelious arrogance to deſpiſe *Ptolemy* himſelf by whom he was advanced into the Kingdom. *Ptolemy* therefore having reconciled himſelf unto his Siſter, did endeavour with all his power to deſtroy the Kingdom of *Alexander*, which in the hatred to *Demetrius* he had procured to him by his own power; To which purpoſe he ſent Auxiliaries into *Greece* to *Gryphus*, and his daughter *Gryphina* to be eſpouſed to him, that he might ſolicite the people to the aid of his Nephew, not only by his affinity to him, but by the ſociety of the War. Neither was it in vain; for when all perceived *Gryphus* recruited with the *Egyptian* forces, they did by degrees begin to revolt from *Alexander*. Not long after the battel was fought, in which *Alexander* being conquered, did fly to *Antiochia*. Being there deſtitute of money, he commanded the Effigies of VICTORY, being all of ſolid Gold, to be taken down from the Temple of *Jupiter*, laughing at the Sacriledge with this ſcorn of prophaner wit, for *VICTORY he ſaid was lent him by Jupiter*. Not long after when he commanded the Effigies of *Jupiter* himſelf, being alſo all of beaten Gold, and of an infinite weight to be taken away, he was met with in the act of the Sacriledge and enforced to fly, by reaſon of the concourſe of the multitude; and a great Tempeſt following him, he was taken by Thieves, being forſaken of his own men, and was by them brought unto *Gryphus*, who did put him to death. *Gryphus* having recovered his Fathers Kingdom, and being delivered from all foreign dangers, was invaded by the Son of his own Mother, who in her immoderate deſire of Soveraignty, having betrayed her Husband *Demetrius*, and killed one of her Sons, and complaining that her Dignity

ſuffered Diminution by the greatneſs and the Victories of her other Son, ſhe offered him a Bowl of Poyſon as he came hot from Hunting. But *Gryphus* having notice of this Treaſon, as if he would contend with his Mother in Complement, deſired her to drink of it firſt her ſelf; but ſhe refuſing it, he grew importunate upon her; at the laſt the witneſs being produced, did convict her, and affirmed that ſhe had nothing left to defend her ſelf, but only to drink that which ſhe offered to her Son. The Queen being thus overcome, her wickedneſs being turned upon her ſelf, ſhe died by the ſame poyſon which ſhe had prepared for another. *Gryphus* having obtained ſecurity for his Kingdom, did live for the ſpace of eight years ſecure himſelf. At the laſt he found a Rival in his Kingdom; it was his Brother *Cyricænus* born of the ſame Mother, but begotten by his Uncle *Antiochus*, whom when he endeavoured to take away by poyſon, he exaſperated him to contend with him the ſooner in Arms for his eſtabliſhment in the Kingdom.

Amongſt theſe Parricidial diſcords in the Kingdom of *Syria*, *Ptolomy* King of *Egypt* died, the Kingdom of *Egypt* being left to his Wife, and to one of his Sons, whom ſhe ſhould make choice of to ſucceed him; as if the State of *Egypt* ſhould be more quiet than the Kingdom of *Syria*, when the Mother having elected one of her Sons to be her ſucceſſor, ſhould have the other to be her Enemy. Therefore when ſhe was more inclined to her younger Son, ſhe was compelled by the people to make choice of the elder, to whom before ſhe would give the Kingdom, ſhe took away his wife, and inforced him to divorce from his bed his deareſt ſiſter *Cleopatra*, and to marry his younger ſiſter *Seleuce*, not with the impartiality of a Motherly affection to her two Daughters, having taken a husband from the one of them and given him unto the other. But *Cleopatra* being not ſo much forſaken by her Husband, as diſmiſſed from him by the wilfulneſs of her Mother, was married afterwards to *Cyricænus* in *Syria*; and that ſhe ſhould not bring him the bare and empty name only of a wife, ſhe ſolicited the Army

of

of *Cyprus*, and having engaged them to her, ſhe brought them as a Dowry to her Husband. *Cyricænus* being now equal to him in ſtrength, the Battel was fought, and *Cyricænus* being overcome was put to flight and came to *Antioch*, which was preſently beſieged by *Gryphus*, in which City was alſo *Cleopatra* the wife of *Cyricænus*; the City being taken, *Gryphina* the wife of *Gryphus* commanded nothing more earneſtly, than that her ſiſter *Cleopatra* ſhould be ſought out, not to aſſiſt her in her Captivity, but to be ſure that ſhe might not eſcape the calamity of it, becauſe that in the emulation of her ſhe did come into that Kingdom, and by marrying the enemy of her ſiſter, did make her ſelf an enemy unto her. She accuſed her for drawing foreign armies into the conteſtation of the Brothers, and that it was not for nothing that ſhe was divorced from her Brother, and that ſhe married another without the Kingdom of *Egypt*, againſt the will of her Mother. On the other ſide, *Gryphus* did deſire her that ſhe would not compel him to commit ſo foul a crime, and that never any of his Anceſtors, after ſo many Wars both at home and abroad, having overcome their enemies, did offer any violence to the Women, whom their ſex did exempt from the danger of the War, and from the cruelty of the Conquerour; but to plead for her beſides the Laws of War, there was alſo the contiguity of blood, ſhe being her own ſiſter, againſt whom ſo bloodily ſhe raged, and his own Couſin German, and the Mother of Children betwixt them; to this near relation of Conſanguinity, he added the ſuperſtition of the Temple to which ſhe fled to protect her ſelf, and that the gods were ſo much the more religiouſly to be worſhipped, as they were more propitious and favourable to him in his conqueſt; beſides, ſhe being ſlain, nothing was diminiſhed of the ſtrength and power of *Cyricænus*. But by how much *Gryphus* was the more unwilling, by ſo much her ſiſter was inflamed with a Female pertinaciouſneſs, conceiving thoſe words of his pro-

proceeded from love and not from pity. Therefore having called the Souldiers to her, ſhe ſent them her ſelf to kill her Siſter, who entring into the Temple, when they could not drag her faſt out of it, they cut off her hands, holding on the Image of the Goddeſs, and in her laſt words curſing the Auhor of the Parricide, the gods beſides being violated; ſhe died, but to revenge herſelf; for not long after, another Battel being fought: and *Cyricænus* Conqueror, he took *Gryphina* the Wife of *Gryphus* priſoner, who killed her Siſter, and by her death did parentate to the Ghoſts of his Wife. But *Cleopatra* in *Egypt*, when ſhe was offended that her Son *Ptolemy* was her companion in the Kingdom, ſhe excited the people againſt him, and having taken from him his Wife *Seleuce*, and ſo much the more unworthily becauſe he had two Children by her, ſhe compelled him to live a baniſhed life, having ſent for her younger Son *Alexander*, and crowned him King in the place of his Brother; and being not content to have baniſhed him out of the Kingdom, ſhe proſecuted a War againſt him in *Cyprus*, and having driven him from thence alſo, ſhe killed the General of her own Army, becauſe he permitted him to eſcape alive out of her hands: although *Ptolemy* being no ways inferior to him in ſtrength, did willingly depart out of the Iſland, that he might not be ingaged in a War againſt his own Mother.

Alexander being terrified with this cruelty of his Mother, did alſo himſelf forſake her, preferring a faſe and quiet life above a dangerous Kingdom.

But *Cleopatra* fearing that her eldeſt Son *Ptolemy* ſhould be aſſiſted by *Cyricænus* to be by him reſtored into *Egypt*, did ſend great aids to *Gryphus*, and *Seleuce* to be his Wife, who muſt now be eſpouſed to the Enemy of her former Husband, and by Embaſſadors called back *Alexander* her Son into the Kingdom, whoſe life when by treachery ſhe contrived to take away, being prevented by him, ſhe was killed herſelf, and yielded up her ſpirit not by fate, but parricide. Worthy ſhe was of this infamy of death, who drove her own mother from the Bed

of

of her Husband, and poſſeſſed her room in it, and ſucceſſively made her Daughters Widows after their alternate marriage with their own Brothers, who baniſhed one of them, and afterwards made War againſt him, and having taken the Kingdom alſo from the other, did endeavour to put him to death by treachery.

But *Alexander* had the leiſure to repent of this horrible act; for when ever it was known that the Mother was ſlain by the violence of the Son, he was forced into baniſhment by the people, and *Ptolemy* being called back, the Kingdom was reſtored to him, who would neither make War with his Mother, nor take away by Arms from his Brother what he himſelf did firſt poſſeſs. Whiles theſe things were thus carried, his Brother begotten on a Concubine, to whom his Father in his Will did leave the Kingdom of *Cyrene*, did deceaſe, having made the people of *Rome* his Heir; for now the fortune of *Rome* being not content with the bounds of *Italy*, did begin to extend it ſelf to the Kingdoms of the Eaſt; Therefore that part of *Libia* was made a Province, and afterwards *Crete*, and *Cilicia* being ſubdued in the *Piratick* War, were reduced into the form of a Province, by which means the Kingdoms of *Syria* and *Egypt* being ſtraitned by the *Roman* neighbourhood, and accuſtomed heretofore to raiſe advantages to themſelves by Wars, with thoſe who were next unto them, the power of wandring abroad being taken away, they turned their own ſtrength into their own bowels, inſomuch that conſuming themſelves with daily encounters, they grew into contempt with their neighbours, and became a prey to the Nation of the *Arabians* but weak and contemptible before; whoſe King *Herotimus* in the confidence of ſix hundred Sons begotten on divers Concubines, with divided Armies did ſometimes invade and plunder *Egypt*, and ſometimes *Syria*, and advanced the name of the *Arabians*, making it great, and Potent by the weakneſs of the neighbouring Princes.

THE

The Fortieth Book of *JUSTIN.*

THe mutual hatreds of the Brothers, and not long afterwards the enmity of the Sons ſucceeding the hatred of Parents, when both the Kings and Kingdom of *Syria* was conſumed by an inexpiable War, the people were enforced to ſeek foreign aid, and began to look upon the Kings that were ſtrangers to them, Therefore when one part of them were of opinion that *Mithridates* ſhould be ſent for out of *Pontus*, and another part thought that *Ptolemy* ſhould be ſent for out of *Egypt*, it being advertiſed that *Mithridates* was involved in the *Roman* War, and that *Ptolemy* was an Enemy unto *Syria*, they all agreed upon *Tigranes* King of *Armenia*, who was ſupplyed (beſides his own ſtrength) with the Society of the *Parthians*, and the affinity of *Mithridates*. *Tigranes* being therefore ſent for into the Kingdom of *Syria*, for the ſpace of eighteen years moſt peaceably enjoyed the Kingdom, neither did he provoke any by War, neither being provoked did he conceive it neceſſary to make War againſt any other. But as *Syria* was ſafe from the invaſion of Enemies, ſo it was made deſolate by an Earthquake, in which one hundred and ſeventy thouſand perſons, and many Cities were deſtroyed: The South-ſayers being conſulted, did make anſwer, that this Prodigy did portend the change of affairs in the Kingdoms of the Eaſt.

Tigranes therefore being overcome by *Lucullus* *Antiochus* the Son of *Lyricænus* was made King of *Syria* by him. But what *Lucullus* gave, *Pompey* afterwards did take away; for he demanding the Kingdom of him, he made anſwer, That he would not make the King of *Syria*, either deſiring or refuſing it, having for the ſpace of eighteen years, during which time *Tigranes* poſſeſſed *Syria*, diſhonourably,

diſhonourably concealed himſelf in a corner of *Cilicia*; but *Tigranes*, being overcome, he now deſired of the *Romans* the reward of another mans labour: Therefore as he did not diſpoſſeſs him of the Kingdom when he had it; ſo becauſe he gave way to *Tigranes* he would not grant him that, which he could not defend, leſt he ſhould render *Syria* again obnoxious to the Robberies of the *Arabians* and the *Jewes*. He therefore reduced it into the form of a Province; and thus by the diſcord of the conſanguinous Kings, the Eaſt by degrees became under the power of the *Romans*.

The One and Fortieth Book of *JUSTIN*.

THe *Parthians* in whoſe power (as if they had made a diviſion of the World with the *Romans*) the Empire of the Eaſt is at this time reſident, were the baniſhed men of *Scythia*; which by their own language is interpreted; for in the *Scythian* tongue, a *Parthian* doth ſignifie a baniſhed man. In the time of the *Medes* and *Aſſyrians* they were the moſt obſcure of all the Nations in the Eaſt; and afterwards when the Empire of the Eaſt was tranſlated from the *Medes* unto the *Perſians*, like people without a name, they became always the prey of the Conquerors. At laſt the *Macedons* having triumphed over all the Eaſt, did make them their ſervants: and indeed it may appear wonderful, that by their courage they were advanced to ſo great a happineſs, as to reign over thoſe Nations under whoſe command they were accounted before but as a ſervile Generation: And being provoked by the *Romans* by their greateſt Generals, in their moſt flouriſhing eſtate of the Empire, they were of all Nations not only their equals, but their Conquerors. Howſoever, it is more their glory to riſe and grow up amongſt thoſe Empires of *Aſſyria*, *Media*, and *Perſia*, (before remembred) and the moſt renowned *Bactrian* Dominion

minion of one thouſand Cities, than to be famous in the Conqueſts of a Nation ſo remote: Moreover it is remarkable, that when they were daily vexed with the great Wars againſt the *Scythians* and their nearer Enemies, and were oppreſſed round about with all manner of dangers, they did not only poſſeſs themſelves of the ſolitary and waſte places betwixt *Hyrcania*, and the *Dacans*, but privily became maſters of the Borders of the *Areans*, *Spartans* and *Majans*: Afterwards their Neighbours not permitting, but oppoſing them, they did ſo far advance themſelves, that they inhabited as well the cliſts and tops of the Rocks and Mountains, as the low and ſpacious plains: By which means it comes to paſs, that either the exceſs of cold or heat doth give bounds to the greateſt part of *Parthia*; for the ſnow doth poſſeſs the Mountains, and the heat doth afflict the Valleys. The Government of the Nation after their revolt from the Empire of the *Macedons* was under Kings. The order or eſtate of the Commons is next to the Majeſty of Kings; from hence they derive both Generals in War, and Magiſtrates in peace: Their ſpeech is mixt betwixt the *Scythian* language and the *Median*; They are cloathed after their old Cuſtom; and if their fortunes do grow high, they are apparelled like the *Medes*, with a garment tranſlucently thin and fluent; In their wars, they uſe both their own and the *Scythian* Diſcipline; they have not as other Nations, an Army compoſed of Free-men, but the greateſt part of it doth conſiſt of ſervants; the Commonalty of whom (they being never to be made free) doth daily encreaſe, as more are daily born: They bring up theſe with as great care as they do their own Children, and teach them both to ride and ſhoot with great induſtry: As every one is more rich, ſo in the ſervice of the War he brings in more Horſes to the King. When fifty thouſand of their Cavalry did meet *Mark Anthony* in the Field making War upon them, there were not above four hundred and fifty of them that were free-born: They are not uſed to fight hand to hand, or to maintain a League before a City: They fight always with their Horſes, either charging, or wheeling about; they alſo oftentimes do counterfeit themſelves to be routed, that

they

they may return with the greater advantage, whereby they both find their purſuers to lie open to their ſwords, and unprepared to receive the ſecond impreſſion of their Charge; their ſound unto the Battel is not given by a Trumpet, but by a Drum; neither do they long hold out in fight; for they were not to be indured, if they had as much perſeverance in the fight, as impetuouſneſs in the firſt ſhock of the charge. Oftentimes in the very heat of the firſt charge they forſake their battel, and after their fight they will immediately rally and renew the fight again, and when you think you are moſt ſure of Conqueſt, the greateſt difficulty and danger of the Battel is to come; their defence for themſelves and for their Horſes, are plumed Coats of Male on which are ſuch waving Plumes that they do cover all the bodies of both. They have no uſe either of Gold or Silver, but only on their Armour; through the delight of various luſt, they have every one ſeveral wives; neither is there any crime amongſt them which is proſecuted with a greater puniſhment than adultery; Wherefore they forbid their women not only the company of men at their Banquets, but alſo the ſight of them; they eat no fleſh but what they procure by hunting; they are always carryed on Horſes; on thoſe they manage their Wars, on thoſe they celebrate their Feaſts and perform all publick and private Offices; on thoſe they ever move, or ſtand ſtill, on thoſe they conſtantly trade and diſcourſe. This is the greateſt difference betwixt their ſlaves and their Free-born, that the Servants in times of no War do go on foot, the Free-men do always ride on Horſe-back; their common burial is no other than to be devoured by birds or dogs; their bones being all that is left, are covered with the earth. As for their Religion, they are moſt devout in the worſhip of their gods; the diſpoſitions of the Nation are lofty, ſeditious, deceitful, petulant, they command boldneſs in men, and courteſie in Women; they are always apt to riſe at any commotion either Foreign or Domeſtick, they are more prompt to act than ſpeak; therefore they cover all things with ſilence whether good or bad: they are prone unto luſt, frugal in

their

their diet, and without faith either in their words or promiſes, unleſs it complies with their advantage: they obey their Princes, not for reverence, but for fear.

After the death of *Alexander* the Great when the Kingdoms of the Eaſt were divided amongſt his Succeſſors, none of the *Macedons* vouchſafing to command over ſo poor a Nation as they were, it was delivered to *Stratagener*, one of their Aſſociates in their Wars. The *Parthians* therefore, the *Macedonians* being divided and exerciſed in Civil Wars, did follow *Eumenes* with the other Nations of Upper *Aſia*, who being overcome; they came unto *Antigonus*: Afterwards they followed the Enſigns of *Nicanor Seleucus*, and (he being dead) of *Antiochus* and his Succeſſors, from whoſe Nephews Son *Seleucus*, they firſt of all revolted. In the firſt *Carthaginian* War, *Lucius Manlius Piſo* and *Attilius Regulus* being Conſuls, the diſcord of the two Brothers *Seleucus* and *Antiochus* did give them an impunity for this deſertion: for the two Brothers contending to pluck the Kingdom from one another, they did forbear to proſecute againſt the Revolters. At the ſame time *Theodotus* the Lieutenant of the thouſand Cities of the *Bactrians* revolted alſo, and commanded himſelf to be called King, whoſe Example all the people of the Eaſt following, there was a general revolt from the *Macedons*.

There was in thoſe times a man called *Arſaces* of an uncertain birth but of an undoubted courage, who being accuſtomed to live by theft, and upon the ſpoil, having underſtood that *Seleucus* was overcome by the *Gauls* being delivered from the fear and the danger of him, having invaded the *Parthians* with a company of Thieves, he ſuppreſſed *Andragoras* their Lieutenant, and not long after having killed him, he uſurped the Empire of that Nation; After that he poſſeſſed himſelf of the Kingdom of the *Hyrcanians*; and having thus inveſted himſelf with the command of two Cities, he prepared a great Army for the fear of *Seleucus* and *Theodotus* King of the *Bactrians*, but being quickly delivered from his fear by the death of *Theodotus*, he entred into a League and Covenant with his Son, whoſe name

name was *Theodotus* also, and not long after he encountring with King *Seleucus*, who advanced with his Army to make War against the Revolters, he overcame him, the day of which Conqueſt the *Parthians* obſerve in their Almanacks as an Holiday, it being the beginning of their liberty.

Seleucus being called back, and ſome intermiſſion of time being given to the new troubles in *Aſia*, he founded and formed the *Parthians* Kingdom, and made choice of a Militia; he fortified the Caſtles, and confirmed the Cities, and erected the City *Clara* on the Mount of *Thabor*; ſuch is the condition of that place, that there is nothing more ſecure or more delightful; for it is ſo invironed with Rocks, and Clifts, that the ſafety of the place needs no Defenders; and ſo great is the fruitfulneſs of the adjacent plains, that it is almoſt oppreſſed with its own abundance: Such a variety there is alſo both of Fountains and Forreſts, that copiouſly it is watered and attracteth the neighbouring people round about with the delight of hunting. *Arſaces* in this manner having both attempted and obtained a Kingdom, became no leſs famous amongſt the *Parthians*, than *Cyrus* amongſt the *Perſians*, or *Alexander* amongſt the *Macedons*, or *Romulus* amongſt the *Romans*, and deceaſed in a mature old Age; to whoſe memory the *Parthians* have aſcribed this honour, that they have ever ſince called all their ſucceeding Kings by the name of *Arſaces*. His Son and Succeſſor was himſelf called *Arſaces*, who commanding an Army of one hundred thouſand Foot, and twenty thouſand Horſe, did with admirable proweſs fight againſt *Antiochus* the Son of *Seleucus*, and at laſt he entred into a Confederacy with him.

Pampatius was the third King of the *Parthians*, and he alſo was called *Arſaces*; for as I have mentioned heretofore, the *Parthians* by that name called all their Kings, as the *Romans* do call every Emperor, *Cæſar* and *Auguſtus*. He having reigned twelve years deceaſed having left behind him two Sons, *Mithridates* and *Pharnaces*; *Pharnaces* being the elder did inherit the Kingdom after the Cuſtom of the Nation, and having overcome the valiant Nation of the *Mardi*, he not long after dyed, having left

left behind him many Sons who being all rejected by him, he left the Kingdom to his Brother *Mithridates*, a man admirable for his Virtue, thinking that he owed more to his Kingdom, than to the name of a Father, and was more obliged to provide for his Country than his Children.

At the same time, almost, as *Mithridates* began his Reign in *Parthia*, *Eucratides* was invested in the Kingdom of *Bactria*, being both of them men of excellent Spirits. But the fortune of the *Parthians* being more happy, that Nation was advanced under the Reign of *Mithridates* to the height of all their glory, but the *Bactrians* being distressed by several Wars, did at the last not only lose their Kingdom, but their liberty: For being wearied with the Wars of the *Sogdians*, the *Dranganits*, and the *Indians*, they were at last as men without spirit or blood, suppressed by an inconsiderable number of the *Parthians*. Howsoever *Eucratides* managed many Wars with great resolution, with which being much wasted, when he was at last beleaguered by *Demetrius* King of the *Indians*, he by daily sallies with three thousand men did overcome threescore thousand of his Enemies: and having raised the siege in the fifth Month after it was begun, he made *India* stoop in obedience to him, from whence when he withdrew his Army, he was killed in the march homewards by his own Son, whom he made partner with him in the Kingdom, who not dissembling the murder of his Father (as if he had killed an Enemy, rather than a Father) caused his Chariot to be hurried over the place where his blood was spilt, and commanded that his body should be thrown away, as unworthy to be buried. Whiles these thing thus passed amongst the *Bactrians*, a new war did arise amongst the *Parthians* and the *Medes*, and the fortune of both Nations being a long time various, the *Bactrians* were at last overcome by the *Parthians*, *Mithridates* being more formidable by this access of new power, did make *Bacasus* his Lieutenant, in the Kingdom of *Media*, and marched himself into *Hyrcania*; from whence being returned, he waged War with the King of the *Elamits*,

mits, who being overcome, he alſo added that Nation to his Kingdom; and many Nations being ſubdued, he extended the Empire of the *Parthians* from Mount *Caucaſus* to the River of *Euphrates*, and being at laſt viſited with ſickneſs, he died in an old age, no leſs glorious than *Arſaces* his Grandfather.

The Two and Fortieth Book of *JUSTIN*.

AFrer the death of *Mithridates* King of the *Parthians*, *Phrahartes* his Son was made King, who when he determined to make War on *Syria*, to be revenged on *Antiochus*, who attempted the *Parthians* Kingdom, he was called back by the commotion of the *Scythians* to defend his own poſſeſſions; for the *Scythians* being ſolicited with the promiſe of great rewards to help the *Parthians* againſt King *Antiochus*, they came with their Auxiliaries juſt when the War was ended; and being denyed their pay, (to reproach them for their aſſiſtance which came ſo late) the *Scythians* grieving that they had made ſo great a march to ſo little purpoſe, when they deſired that either their pay ſhould be given them for their travel, or an Enemy with whom they might encounter, they had a proud anſwer returned them, where at being incenſed, they began to plunder the Borders of the *Parthians*. *Phrahartes* therefore advancing againſt the *Scythians*, did leave one *Hymerus* for the defence of his Kingdom, having obliged him by his love from the flower of his youth, who unmindful of the courteſies received, and whoſe ſubſtitute he was, did afflict the *Babylonians* and many other Cities with tyrannical cruelty. *Phrahartes* himſelf in this war did proudly & inſolently deport himſelf towards the Army of the *Grecians*, whom he had then with him (having taken them priſoners in the war which he made againſt *Antiochus*) being altogether unmindful that no Capti-

Captivity could abate their ſpirits, and that the indignity of new injuries did but the more exaſperate them. Therefore in the Battel when they perceived the Army of the *Parthians* deeply ingaged, they revolted to the Enemy, and executed their long deſired revenge on the *Parthian* Army by their ſlaughter of them, and by the death of their King *Phrahartes* himſelf: In his place his Uncle *Artabanus* was choſen King. The *Scythians* being contented with the victory, having plundred their Country, returned home; But *Artabanus* having made War upon the Inhabitants of *Colchos*, and received a wound in his arm, not long after deceaſed by the anguiſh of it.

His Son *Mithridates* did ſucceed him, whoſe Atchievements did gain him the ſame name of GREAT; for being inflamed with the emulation of the Acts of his Predeceſſors, he excelled their glories by the greatneſs of his vertues; he made many Wars with his Neighbours, where he ſhewed great demonſtrations of his valour, and added many Nations to the *Parthian* Kingdom, and having made many proſperous Wars againſt the *Scythians*, he revenged the injuries of his Predeceſſors, and made War at laſt upon *Artoadiſtes* King of the *Armenians*.

But becauſe we have here a paſſage opened to *Armenia*, we will in the firſt place derive its original from the firſt beginning; neither is it fit that it ſhould be paſſed by in ſilence, it being ſo great a Kingdom; whoſe bounds *Parthia* being excepted, do exceed the magnitude of any Kingdom whatſoever; for *Armenia* lies open from *Cappadocia* towards the *Caſpian* Sea eleven hundred miles in length; the latitude of it containeth but ſeven hundred only: It was founded by *Armenius* the Companion of *Jaſon* the *Theſſalian*, whom when King *Pelias* deſired to have deſtroyed by reaſon of his excellent valour, thinking him dangerous to his Kingdom, he was commanded to be one of the adventurers into *Colchos*, to bring home the Fleece of the Ram, ſo famous amongſt all Nations; the King hoping that he would be deſtroyed either by the length of the Expedition, or by War amongſt thoſe moſt barbarous of the Nations. *Jaſon* therefore, the

the report being ſpread abroad of that glorious expedition, when the moſt noble of the youth of the whole World did ſtrive who firſt ſhould come into that ſervice, did compoſe an Army of moſt excellent men, who were called *Argonautæ*, whom after great atchievements, when he had brought back ſafe into *Greece*, they were with great force beaten from *Theſſaly* by the Sons of *Pelias*: *Jaſon* therefore with a great multitude (who on the report of his glory came daily out of all Nations to him) his Wife *Medea* being his companion (whom having repudiated, he again in the commiſeration of her baniſhment did take into the participation of his Bed) and *Medius* his Step-ſon begotten by *Ægeus* King of the *Athenians* did return to *Colchos*, and reſtored there his Father-in-law not long before driven from his Kingdom.

After that, he made great Wars againſt the Neighbours, and added to the Kingdom of his Father-in-law, divers Cities that were taken, to take away the injury of the former War, in which, he both took by force his Daughter *Medea*, and killed *Ægialus* the Son of *Ætas*, and part of the Cities he diſtributed to the people whom he had brought with him to ſerve him in his Wars: He was the firſt of all men who ſubdued that part of the World, *Hercules* and *Bacchus* excepted, who were ſaid to be the Conquerors, and the Kings of all the Eaſt. To ſome of the people he aſſigned *Phrygius* and *Anſiſtratus* to be their Generals, who were drivers of the Chariot of *Caſtor* and *Pollux*; he made a League alſo with the *Albanians* who having followed *Hercules* out of Mount *Albania* in *Italy* after he had ſlain *Geryon*, did drive his Cattel for him through *Italy*, and being mindful from whence they derived their Original, did in the War of *Mithridates* ſalute the Army of *Cneius Pompeius* by the name of Brethren. All the Eaſt therefore did erect Temples and conſtitute Divine honours to him, which many years afterwards, *Parmenio* Lieutenant General under *Alexander* the Great did command to be pulled down and aboliſhed, that no name in the Eaſt ſhould be of more veneration than the name of *Alexander* himſelf.

After

After the death of *Jason*, *Medus* was the emulator of his vertues, who in honour of his Mother *Medea* did build a City, and called it after her name, and founded the Kingdom of the *Medes* after his own name, in the Majesty whereof the Empire afterwards did a long time flourish, The *Amazonians* are near unto the *Albanians*, whose Queen *Thalestris* desired, for generation, to have the carnal knowledge of *Alexander* the Great, as we find it asserted by several Authors. *Armenius* also being himself a *Thessalian*, and one in the number of *Jasons* Captains, having recollected a considerable party that wandred up and down after the death of *Jason*, did plant *Armenia* from whose Hills the River *Tigris* doth first flow but with small beginnings, and after some space she hides herself under Earth, through which running undiscovered for the space of five and twenty miles, she sheweth again herself, and appears a great and violent River in the Country of *Sophone*, from whence falling down, she is received into the waters of *Euphrates*.

But *Mithridates* King of the *Parthians*, after the War of *Armenia*, was expelled by the Senate from the *Parthian* Kingdom, by reason of his cruelty: His Brother *Horodes* having possessed himself of the vacant Kingdom, did for a long time besiege *Babylon* whither *Mithridates* fled, and at last compelled the Inhabitants, being oppressed by famine, to surrender themselves; and *Mithridates* of his own accord in confidence of the contiguity of his blood, did deliver himself into the Power of *Horodes*. But *Horodes* taking him to be rather an enemy than his Brother, did in his own presence command him to be slain. After this he made War upon the *Romans*, and overthrew *Crassus* the *Roman* General, with his Son, and all the *Roman* Army. His Son *Pacorus* having performed great atchievements in *Syria*, and being sent to pursue the relicts of the *Roman* Army, was called back into *Parthia* being suspected by his Father, in whose absence, the army of the *Parthians* being left in *Syria*, were slain by *Cassius* the Quæstor of *Crassus* with all their Captains.

This

This being performed, not long after there did ariſe the Civil Wars of the *Romans* betwixt *Cæſar* and *Pompey*, in which the *Parthians* took the part of *Pompey*, both by reaſon of their aſſociation with him in the War with *Mithridates*, and by reaſon of the death of *Craſſus*, whoſe Son they heard did ſide with *Cæſar*, and who they doubted not but would throughly revenge his Fathers death if *Cæſar* were the Conqueror; Therefore *Pompey* and all his party being overcome, they afterwards ſent their Auxiliaries to *Caſſius* and *Brutus* againſt *Auguſtus* and *Antonius*; and after the end of that War, having entred into a league with *Labienus*, they made deſolate with their Armies both *Syria* and *Aſia*, and being as high in their reſolutions, as their numbers, they aſſaulted the Camp of *Ventidius*; who after *Caſſius*, in the abſence of *Pacorus*, did overthrow the *Parthian* Army; but *Ventidius* having diſſembled a fear, did a long time contain himſelf within the Camp, and permitted the *Parthians* for a while to inſult, who being confident and ſecure, he at the laſt did ſend forth one part of the legions againſt them, who charging upon them with great courage did utterly root them; *Pacorus* conceiving that his flying men had drawn, along after them the *Roman* legions to purſue them, did ſet upon the Camp of *Ventidius*, ſuppoſing it to be deſtitute of defenders; whereupon *Ventidius* ſallying forth with the other part of the legions, did cut off the whole Army of the *Parthians*, with the King *Pacorus* himſelf; neither did the *Parthians* in any War receive a greater wound than in that Battel.

When theſe things were reported in *Parthia*, *Horodes* the Father of *Pacorus*, who not long before had underſtood that all *Syria* was plundred, and *Aſia* ſeized upon by the *Parthians*, and who did glory that his Son *Pacorus* was a Conqueror of the *Romans*, being on a ſudden informed both of the death of his Son, and the totall deſtruction of the army, his grief was heightned into a Frenzy. For the ſpace of many days he would not ſpeak to any one, nor take any ſuſtenance, nor utter any word at all, inſomuch that he ſeemed to be a dumb man, and

when grief had afterwards opened the paſſage of his voice, he called upon nothing but *Pacorus*; he ſeemed as if he both ſaw, and heard *Pacorus*, and would ſtand ſtill awhile and ſpeak as if he had diſcourſed with him, and by and by again he would lamentably condole him, being ſlain.

After a long time of ſorrow, another affliction did invade the miſerable old man which was to determine with himſelf, which of his thirty Sons he ſhould make King in the place of *Pacorus*.

He had many Concubines, on whom ſo great a number of Children were begotten, and ever one of them was importunate with him to make choice of her own Son; but the fate of *Parthia* did ſo ordain, (it being there a ſolemn cuſtom to have Kings to be parricides) that the moſt wicked of them all, *Phrahartes* by name, ſhould be elected King, who no ſooner was inveſted in his royalty, but (as if he had no mind to die a natural death himſelf) did kill his Father, and afterwards did put to death his thirty Brothers; neither did his guilt ceaſe here: for perceiving that the Peers of the Kingdom were much incenſed againſt him for his daily cruelties, he commanded his own Son, being almoſt of age, to be killed, that there ſhould not one remain who might bear the name of a King.

Mark Anthony made War upon him with ſixteen gallant Legions, becauſe he brought aid to *Pompey* and his party, againſt *Cæſar* and himſelf; but his Army being ſorely weakned by many encounters, he retreated from *Parthia*, by which Victory, *Phrahartes* being grown more inſolent, when he determined many things cruelly againſt the people, he was driven into baniſhment by them: and having with repeated importunities for a long time wearied the neighbouring Cities, and laſt of all the *Scythians*, he was by their great aſſiſtance reſtored unto his Kingdom.

In his abſence the *Parthians* had conſtituted one *Tiridates* to be their King who underſtanding of the advance of the *Scythians*, did fly with a great number of his friends

friends to *Cæſar*, making War at the ſame time in *Spain*, carrying with him as a pledge to *Cæſar*, the youngeſt Son of *Phrahartes*, whom he took away by force, being too negligently guarded. Which being underſtood, *Phrahartes* ſent preſently Embaſſadors to *Cæſar*, demanding that his ſervant *Tiridates* and his Son ſhould be reſtored to him.

Cæſar having underſtood the Embaſſie of *Phrahartes*, and the deſires of *Tiridates*, (for he deſired alſo to be reſtored to the Kingdom) conceiving that the *Romans* would have a right to *Parthia*, if the Kingdom therefore ſhould be at his diſpoſing, did make anſwer, That he would neither deliver *Tiridates* to the *Parthians*, neither would he aid *Tiridates* againſt them.

And that it might appear that *Cæſar* was not of that ſullen temper, that they could prevail nothing at all upon him, he ſent *Phrahartes* his Son without ranſom, and allowed *Tiridates* a large exhibition, as long as he would continue with the *Romans*.

After this, the War in *Spain* being ended, when he came into *Syria* to compoſe the State of the Eaſt, *Phrahartes* was poſſeſſed with a great fear that he would make War againſt him.

Therefore the Captains over all *Parthia*, that were taken Priſoners in the Armies of *Craſſus*, or of *Anthony*. were recollected, and the Enſigns that were taken, were alſo ſent back to *Auguſtus*; with them the Sons and Nephews alſo of *Phrahartes* were given as pledges to *Auguſtus*; and *Cæſar* prevailed more with the greatneſs of his Name, than another Emperor could have done by Arms.

The Three and Fortieth Book of *JUSTIN*.

THe affairs of *Parthia*, and the Eaſt, and almoſt of all the World, being deſcribed; *Trogus*, as after a long Pilgrimage, doth return home, thinking it the part of an ungrateful Citizen, if having illuſtrated

the Actions of all Nations, he ſhould conceal the Affairs only of his own Country. He briefly therefore touched upon the beginning of the *Roman* Empire, that he might not exceed the meaſure of his propounded work, and not in ſilence paſs by the Original of that City which is now the Miſtreſs of the whole world.

The Inhabitants of *Italy* were firſt the *Aborigines*, whoſe King *Saturn* was reported to be of ſo great Juſtice, that no man ſerved under him, neither had he any thing private to himſelf, but all things were undivided and common unto all as one patrimony to them. In the memory of which example, it was provided that in the *Saturnalia*, the Intereſts of every one being made equal, the ſervants did every where in their banquets, lie down along in the ſame poſture as their Maſters. Therefore *Italy* was called *Saturnia*, after the Name of the King; and the Hill where *Saturn* did inhabit, being by *Jupiter* driven from his own Seat, is called the *Capitol*.

The third King who Reigned in *Italy* after him, was *Faunus*, in whoſe time *Evander* came into *Italy* from *Pallantheum*, a City of *Arcadia*, with a ſmall retinue, to whom *Faunus* did bountifully aſſign certain fields and a Hill, which afterwards he called the Hill *Palatine*. At the foot of this Hill he erected a Temple to *Lycæus* whom the *Greeks* call *Pan*, and the *Romans Lupercus*. The Effigies of the god is cloathed with the skin of a Goat, in which habit they run up and down in *Rome* at the *Lupercals*. *Faunus* had a Wife whoſe name was *Fatua*, who being daily filled with a divine Spirit, did as it were in a phrenry preſage of things to come, from whence thoſe that at this day are inſpired, are ſaid to *Fatuate*, or to foretel the events of the Fates to come. *Latinus* begotten in whoredom, was the Son of the Daughter of *Faunus*, and of *Hercules*, who at that time having killed *Geryon*, did drive his Cattle through *Italy*, the rewards of his Victory. In the Reign of *Latinus*, *Æneas*, came from *Ilium* into *Italy*, *Troy* being ſacked and deſtroyed by the *Greeks*. He was immediately entertained with War, and Marſhalling his Army to the Battel, *Latinus* ſending a Trumpet to parley with

with him, was poſſeſſed with ſuch an admiration of him, that he received him into the ſociety of the Kingdom, and *Lavinia* being given him in marriage he was the Son-in-law to *Latinus*. After this, they had both of them war with *Turnus* King of the *Rutilians*, becauſe *Lavinia* who before the arrival of *Æneas* was betrothed to him, was denied him in Marriage. In this War both *Turnus* and *Latinus* periſhed; therefore when *Æneas* by the Law of Arms commanded over the two Nations, he builded a City after the name of his wife *Lavinia*. He afterwards made War againſt *Mezentius* King of the *Tuſcans*, in which dying himſelf, his Son *Aſcanius* did ſucceed him, who having abandoned the City *Lavinium*, did build long *Alba*, which for three hundred years was the Metropolis of the Kingdom. After the Reign of many Kings of that City, at the laſt *Numitor* and *Amulius* did enjoy the Kingdom: but when *Amulius* had diſinthroned *Numitor*, who was the more reſpected by reaſon of his age, he politickly devoted his Daughter *Rhea* to a perpetual Virginity, that there ſhould be no more children of the race of *Numitor*, to take revenge on him for the uſurpation of the Kingdom. And the better to conceal his deſign, a pretence of honour was added to the injury, and ſhe ſeemed not ſo much to be a perſon condemned, as a Votreſs elected. Therefore being ſhut up in a Wood ſacred to *Mars*, ſhe brought forth two Children at one Birth: it is uncertain whether begotten by *Mars*, or by incontinence with another. *Amulius* his fear being multiplyed by the birth of the two Boys, did command them to be expoſed, and laded *Rhea* with chains, by the injury and burden whereof ſhe not long after died. But fortune proſpicient to the Original of *Rome*, did provide a Wolf to give ſuck to the Children, who having loſt her Whelps, and deſiring to empty her teats, did offer her ſelf as a Nurſe to the Infants, and returning often to the Children, as if they were her young ones, *Faulus* the Shepherd obſerved it, and having taken them from the Wolf, he brought

them up amongſt the flocks in a rural life. It is by manifeſt arguments believed, that the Boys were begotten by *Mars*, both becauſe they were born in his Grove, and were nurſed alſo by a Wolf, which is a creature under the protection of *Mars*. One of the Boys was called *Remus*, and the other *Romulus*; being at mans eſtate, in their daily exerciſe amongſt the Shepherds, they did encreaſe their ſtrength and ſwiftneſs, and did oftentimes with prompt induſtry drive away the Theives that came to ſteal the Cattle. It ſo fell out, that *Remus* at laſt was taken by them, and as if he was himſelf the ſame which he did forbid in another, he was brought unto the King, and accuſed to have been accuſtomed to rob the flocks of *Numitor*, wherefore the King did deliver him to *Numitor* to be revenged on him. But *Numitor* being moved with the flouriſh of the youth, and his ſuſpicion calling to his mind his Nephew expoſed, when the ſimilitude of the favour of his Daughter, and the time at which he was expoſed, did agree with his age, and held him very doubtful, behold where *Fauſtulus* came unexpectedly with *Romulus*, by whom the Original of the boys being underſtood; the deſign immediately was contrived; the young men were armed for the revenge of their Mothers death, and *Numitor* for his Kingdom taken from him. *Amulius* being ſlain, the Kingdom was reſtored to *Numitor*, and the City of *Rome* was builded by the young men; the Senate then was conſtituted, conſiſting of one hundred *Seniors*, who were called Fathers. The Neighbours alſo diſdaining that their daughters ſhould be married unto Shepherds, the *Sabin* Virgins were taken away by violence, and the Nations about them being overcome by Arms, they firſt obtained the Empire of *Italy*, and afterwards of the World.

In thoſe times it was the cuſtom of Kings, inſtead of *Diadems*, to uſe *Spears*, which the *Greeks* call *Scepters*; for in the beginning of times, the Antients worſhipped *Spears* for the immortal gods; in the memory whereof, *Spears* at this day are added to the Images of the gods. In the times of King *Tarquin*, the youth of the *Phocenſians*, being brought

brought into the mouth of *Tyber*, did enter into friendſhip with the *Romans*; and ſailing from thence into the furtheſt parts of *France*, they builded *Maſſilia* betwixt the *Ligurians* and other fierce Nations of the *Gauls*, and performed great atchievements, while by Arms they either protected themſelves againſt their barbarous inſolence, or whiles of their own accord they did provoke them, of whom they were provoked heretofore.

For the *Phocenſians* (being compelled to it by the barrenneſs of their ſoil) did live with more induſtry and alacrity on the Seas, than on the Land, and did lead their lives ſometimes by fiſhing, ſometimes by trading, but for the moſt part by Piracy, which at that time was accounted honourable. Therefore having ſailed into the fartheſt Coaſts of all the Ocean, they came into a Harbor at the mouth of the River of *Rhone*, and being delighted with the pleaſure of the place, on their return to their own Country, diſcovering to others what they had ſeen themſelves, they ſtirred up many men to undertake that voyage. *Furius*, and *Peranus* were the Admiral and Vice-Admiral of their Fleet. They came to the King of the *Segoregians*, *Senanus* by name, in whoſe Territories they deſired to build their City, deſiring his friendſhip. It ſo fell out, that the King on that day was employed in the preparations for the marriage of his Daughter *Gyptis*; for whom according to the cuſtom of that Nation, he intended to provide a Husband, who was to be choſen by herſelf, at the great and ſolemn feaſt prepared for that purpoſe. Therefore all the Suitors being invited to the Dinner, the *Grecian* Gueſts were alſo intreated to be preſent at it. The Virgin then according to the cuſtom being brought in, and being commanded by her Father to give water unto him, whom ſhe would make choice of to be her Husband, ſhe paſſing by all the *Gauls*, did turn towards the *Greeks*, and gave the water to *Peranus*, who being made of a Gueſt a Son-in-law, had a place aſſigned to him wherein to build his City. *Maſſilia* therefore was builded near unto the mouth of the River of *Rhone* on a remote Bay, as it were an Angle of the Sea. But the

Ligurians envying the proſperity and increaſe of the City, did weary the *Grecians* with daily Wars, who in beating back the dangers from themſelves became ſo glorious, that their enemies being overthrown, they ſent forth many Colonies into the neighbouring Country; By theſe, the *Gauls* being inſtructed (their barbarous manners being either quite laid aſide, or more civilized) they learned the uſe of a more refined courſe of life; as to exerciſe and cultivate the fields with ploughs, and to environ and defend their Cities with Walls. They then began to live not only by Arms, but Laws; they learned to prune the Vine, and to plant the Olive. And ſo great a beauty and order was obſerved both in diſpoſing of the things and men, that *Greece* did not ſeem to come into *Gallia*, but *Gallia* to be tranſlated into *Greece*. *Senatus* King of the *Segorgians* being dead, from whom the place was received to build the City, his Son *Commanus* did ſucceed him in the Kingdom, and a certain King affirming that the time would come, when *Maſſilia* ſhould be the deſtruction of the neighbouring people; did adviſe that it might be oppreſſed in the Original, leſt growing ſtrong by degrees, it might at laſt ſuppreſs him, who gave both an Original and an encreaſe unto it; to the performance whereof he inſerted this following Fable.

A Bitch great with Whelp, did petition to a Shepherd to give her room in which to bring forth her young ones; which being obtained, ſhe petitioned to him again to grant her the ſame room to bring up her young ones; at the laſt her Whelps growing into age, and ſhe being ſupported with her Domeſtick numbers, did challenge the propriety of the place unto herſelf.

So the *Maſſilians* who do now appear to be but ſtrangers, may in a ſhort time become Lords of the Country.

The King being incited by the application of this ſtory, did attempt by deceits to deſtroy the *Maſſilians*. Therefore on the Holy-day dedicated to *Flora*, he ſent many luſty and able men into the City, to be entertained as gueſts, and gave order that many more ſhould be brought in Carts, in which they ſhould be covered with green leaves, whiles he himſelf with his Army lay hid under the

the next hills, that they might be preſent when the opportunity ſerved for their Ambuſh, & the Gates in the night being opened to receive their Carts, they might with their Armed men invade the City drowned in wine, and ſleep.

But a Woman, who by the contiguity of blood had near relation to the King, being accuſtomed to play the wanton with one of the *Grecians*, pitying the loveline ſs of the young man in her embraces of him, did betray the deceit unto him, & deſired him to decline the danger. He immediately informed the Magiſtrates with it; & the prepared treacheries being diſcovered, the *Ligurians* were apprehended, and lying hid were drawn out of the Carts, and being all put to death, deceits were prepared for the deceitful King, & 7000 of the *Ligurians* were ſlain with the King himſelf.

After this, the *Maſſilians* did always upon their holy-days keep their Gates ſhut, & obſerved a ſtrict watch, and had Centinels to walk their Rounds on the walls, & to take notice of ſtrangers, & to demand the word; & thus, as if they were invironed with war, they managed their City in the times of peace; ſo punctually good inſtructions were obſerved there, not ſo much by the neceſſity of the times, as by the cuſtom of doing well.

After this the *Maſſilians* had for many years great wars with the *Ligurians* & the *Gauls*, which both increaſed the glory of their City, and amongſt the neighbouring Countrys made famous the valour of the *Greeks* by their multiplied Victories.

And when a new war aroſe from *Carthage*, having ſurpriſed the Buſſes of their Fiſhermen, they often overthrew the Army of the *Carthaginians*, and gave peace unto them, being conquered. They entred into a league with the *Spaniards*; and almoſt from the firſt foundation of their City, they obſerved their friendſhip with the *Romans* with great fidelity, and in all their Wars induſtriouſly aſſiſted their Aſſociates, which both encreaſed the confidence of their ſtrength, and purchaſed them peace from their Enemies.

When *Maſſilia* flouriſhed therefore with the fame of their atchievements, the abundance of their wealth, and the glory of their ſtrength, the neighbouring people, in conſpiring multitudes, did gather themſelves together to root out the name of the *Maſſilians* as to extinguiſh a common fire. By the conſent of all, *Caramandus* was choſen General, who when he beſieged the City with a powerful Army of choſen men, being affrighted in his

ſleep

ſleep with a viſion of a hard favoured Woman, who called herſelf a goddeſs, he offered peace of his own accord to the *Maſſilians*, and having deſired he might be allowed the liberty to enter into their City, and to worſhip their gods, when he came unto the Temple of *Minerva*, having beheld in the portal of it, the image of the goddeſs which he beheld before in his ſleep, he immediately cryed out, that that was ſhe who did affright him in the night and commanded him to raiſe the ſieges, and having gratulated the *Maſſilians*, that the immortal gods had care of them, he entred into a perpetual league with them, having recompenced the goddeſs with a chain of Gold.

Peace being obtained, and their ſecurity eſtabliſhed, the Embaſſadors of the *Maſſilians* having returned from *Delphos*, to which place being ſent, they had brought gifts unto *Apollo*, did inform them that they heard in the way that the City of *Rome* was taken by the *Gauls* and ſet on fire; they ſeemed to be much affected at their loſs, and did proſecute it with a publick mourning, and ſent unto them Gold, both what they had in private as well as publick to make up the ſum, having underſtood that they had redeemed their City and their peace with mony from the *Gauls*. For which benefit, it was decreed by the Senate, that they ſhould be made free of *Rome*, and a place allowed them in the publick Spectacles, and a ſolemn league was again confirmed perpetually to be obſerved with equal Intereſts on both ſides. In his laſt book *Trogus* affirms that his Anceſtors derived their Original from the *Volſcians*, that his Grandfather *Trogus Pompeius* was made free of the City, at what time *Cneius Pompeius* made War againſt *Seriorius* in *Spain*; he declareth alſo, that his Uncle under the ſame *Pompey*, was Colonel of a Regiment of Horſe in the War againſt *Mithridates*, and that his Father ſerved in the Wars under *Caius Cæſar*, and that he was both his Secretary, the Maſter of the Complements, and had the Office of the Seal.

THE

The Four and Fortieth Book of JUSTIN.

SPain as ſhe doth ſhut up the limits of *Europe*, ſo it is here the concluſion of this Work. The Antients called it firſt *Hyberia*, from the River *Hiberus*, and after *Spain* from *Hiſpanus*. It is ſituated betwixt *Africk* and *France*, and incloſed with the main Ocean and the *Pyrenæan* mountains; and as it is leſs than either *Africk* or *France*, ſo it is more fruitful than either, for it is not ſcorched with the violence of the Sun as *Africa*, neither is it troubled with daily winds as *France*, but enjoys a mean betwixt both, and by its temperate heat, and ſeaſonable and pregnant ſhowers, it produceth all variety of fruits, inſomuch that it ſufficeth not only the Inhabitants, but ſendeth forth abundance of all thing into *Italy* and the City of *Rome*; neither is there in it only great ſtore of Corn, but alſo of Wine, Honey, and Oyl. There is alſo an abundance of Steel, and of ſwift Horſes; and it is not only to be praiſed for the outward goods of the earth, and which are on the ſuperficies of it, but for the many Mines, and richneſs of the Metals in the bowels of it There is alſo abundance of Flax and Whins, and no Country in the World undoubtedly is more full of Vermilion.

In this Kingdom, the courſes of the Rivers are not ſo violent as to bring any hurt by their ſwiftneſs, but ſmooth and gentle, and do water both the Fields and Vineyards; and the Marſhes overflown by high tides from the Ocean are very full of fiſh.

Many of their Rivers are rich in Gold, which are celebrated by the praiſes of many writers; it only joyns to *France* by one ridge of the *Pyrenæan* Hills; on all other parts of it, like to a circle, it is ſurrounded by the Sea. The form of the Country is almoſt four ſquare, unleſs when it is ſhut in by the *Pyrenæan* Hills, the Sea ſhores being there more ſtreight and narrow. The

The ſpace of the *Pyrenæan* Hills doth contain ſix hundred miles. The ſalubrity of the Air, and the equal temper of it throughout all *Spain* is not infected with any heavy miſts from the Marſhes; to this may be added the cool Airs from the Sea, and the gentle and daily whiſperings of the winds, which piercing through all the Country, is an occaſion of a great and general health to all.

The bodies of the men are prepared for hunger and labour, and with reſolutions for death. They are all and altogether given to frugality, and covet War rather than ſloth; if they want an enemy abroad, they will ſeek him at home. They have been oftentimes tormented to death, for the concealing of things committed to their truſt, ſo much ſtronger is the cure of their taciturnity, than of their life.

The patience of that ſervant is made famous in the *Carthaginian* War, who having revenged his Maſter, did inſult with loud laughter on the Rack, and in an unclouded and pure joy overcame the horror of death, and the cruelty of his tormentors.

The Nation are ſwift of foot, they have for the moſt part active ſpirits; Horſes for ſervice in War, and good ſwords are more unto them than their own blood. They have no feaſts there but on holy-days.

After the ſecond *Carthaginian* War, they learned of the *Romans* to be bathed in hot water. In a long courſe of time they had never any famous General beſides *Viriatus*, who for the ſpace of ten years, wearied the *Romans* with various victory, (ſo much the more near to unruly beaſts than unto men are their diſpoſitions) Neither was he elected by the ſuffrages of the people, but they followed him as a wary man, and expert to decline dangers; and ſo great was his valour, and his continence, that though oftentimes he overthrew the Armies of the Conſuls, and was renowned for great atchievements, yet he never changed his Arms nor his habit, no not ſo much as his dyet, and continued in the ſame faſhion of Cloaths and Arms in which at firſt he began to fight, inſomuch that every common Souldier did ſeem more gallant than the General himſelf.

In

In *Portugal*, near unto the River of *Tagus*, it is affirmed by divers Authors, that Mares do conceive by the wind; which fables received their Original by the fruitfulneſs and the abundance of them, who are found to be ſo ſwift in *Galicia*, and in *Portugal*, that not undeſervedly they ſeem to be conceived by the wind.

The *Galizians* do derive their pedigree from the *Grecians*; for after the end of the *Trojan* War, *Teucer* being hated by his Father *Telamon*, and not received into the Kingdom by reaſon of the death of his Brother *Ajax*, ſailed unto *Cyprus*, and builded there the City *Salamina*, after the name of his antient Country; to which place (having underſtood of the death of his father) he not long afterwards returned; But when *Eurix* the Son of *Ajax*, would not ſuffer him to land, he lanched forth into the Deeps again, and by rough winds was driven on the Coaſts of *Spain*, where he poſſeſſed himſelf of that place on which new *Carthage* now doth ſtand; from thence he ſailed to *Galizia*, and having planted there a Colony, he gave a name unto that Nation. Howſoever *Galizia*, is ſaid to be the portion of *Amphilochus*.

The Country doth abound with Lead, and Braſs, and with Vermillion alſo, which giveth a name to the neighbouring River. And it is ſo rich in Gold, that oftentimes in ploughing the ground, they do turn up the Oar of Gold with it.

On the bounds of this Nation, is a conſecrated Hill, which it is accounted a great ſin to violate with Iron: but when the Earth is cleaved with thunder Bolts, which is uſual in thoſe places, it is permitted to any to collect the detected Oar as the gift of God.

The Women do exerciſe themſelves in houſhold affairs, and in manuring of the ground; the men do live by their ſwords and by their plunder. Steel with them is a principal commodity, but their water is more violent than Steel it ſelf; for the Steel being extinguiſhed in it, is made more ſharp and hard; neither do they approve of any weapon which is not dipped in the River of *Bilbo*, or in *Chalybs*, from whence the Inhabitants who live

live near unto this River are called *Chalybes*, and are ſaid to excel all others in the commodity of Steel. But the *Curetians* do inhabit the Foreſts of the *Tarteſians*, in which it is reported that the *Titanian* Gyants made War, againſt the gods.

The moſt antient of their Kings, was *Gargoris*, who did firſt find out the uſe of honey. He, when a Nephew was born unto him by the incontinence of his own Daughter, being aſhamed at the diſhonor of the act commanded that the little one, by ſeveral varieties of death ſhould be deſtroyed; but being preſerved by fortune, through ſo many chances, he at the laſt, even by the compaſſion of the dangers themſelves, did arrive unto the Kingdom. In the firſt place when he commanded him to be expoſed, after certain days he did ſend to enquire after his body, and found that he was wonderfully preſerved, and nouriſhed by the milk of ſeveral wild beaſts; Being brought home, he commanded him to be caſt into a narrow path, in which the droves and herds of Cattel were accuſtomed to paſs; too cruel he was in this to have the young child rather to be trod upon by the multitude of beaſts, than to periſh by a ſingle death; who ſtill remaining untouched by them, and not wanting nouriſhment, he commanded that he ſhould be caſt unto fierce bandogs, ravenous by the abſtinence of many days; and they alſo forbearing him, he not long afterwards commanded that he ſhould be thrown unto the hogs, who did not only not hurt him, but ſome of the Sows did nouriſh him, with their milk; whereupon at the laſt he commanded that he ſhould be caſt into the Ocean. Then by the preſent power of Providence, as if he was carried rather in a Ship than on the waves, by a gentle tide, he was brought to the land ſafe, betwixt the raging ſands and the tumults of the Billows: And not long after there did appear a Hind, who did offer her ſtrutting udder unto the little one, who by his daily converſation with his nurſe, became of a wonderful ſwiftneſs of body, and a long time wandred on the Mountains and the Valleys amongſt the herds of the Deer, being

ing no way, inferior in his ſwiftneſs to them; At the laſt, he was taken in a ſnare, and given as a great preſent to the King, and being diſcovered to be his Nephew by the ſimilitude of his lineaments, and by the marks of his body, which preſently after his birth were burned on it; in the admiration of the deliverances from ſo many chances and dangers, he was ordained by the King to be his Succeſſor in the Kingdom; his name was called *Habis*, and no ſooner was he inveſted in the Kingdom, but he ſhewed ſuch proofs of nobleneſs and greatneſs, that it appeared he was not in vain delivered from ſo many dangers by the Majeſty of God; for by Laws he did unite the barbarous people, and taught them how to yoak their Oxen, and to plough and ſow the ground, and enforced them to feed on better nouriſhment than what the trees or Plants provided, belike in the diſtaſt of thoſe things which he himſelf had endured. The education of this Prince would ſeem fabulous, but that it is recorded, that the builders of *Rome* were nouriſhed by a Wolf, and that a Bitch did give ſuck unto *Cyrus* King of *Perſia*: The people were by him forbidden to exerciſe any ſervile labour, and by him they were diſtributed into ſeven Cities.

Habis being dead, the Kingdom for many Generations continued amongſt his Succeſſors. But in another part of *Spain* which conſiſteth moſt of Iſlands, the Kingdom was in the power of *Geryon*. In this place there is ſuch abundance of graſs, and withal ſo pleaſant, that if by the providence of the Herdſmen the Cattel were not enforced to diſcontinue feeding, their bodies would break by the exceſs. From hence the Droves of *Geryon* (in thoſe times accounted the only wealth of the world) were of that fame amongſt the Nations, that by the greatneſs of the booty, they allured *Hercules* out of *Aſia*. It is recorded in Story, that *Geryon* was not a Gyant of three bodies, as the Fables do make mention, but that there were three Brothers of ſo faſt a concord, that all three ſeemed to be governed by one mind, and that of their own accord they did not make War upon *Hercules*, but having obſerved that their own Droves of Cattle were

were forced from them, they indeavoured to regain what they had loſt by the ſword.

After the Succeſſion of many Kings in *Spain*, the *Carthaginians* firſt of all poſſeſſed themſelves of it; for when the Inhabitants of the *Gades* being obedient to the Viſion, had tranſlated into *Spain* the holy things of *Hercules* from *Tyre*, from which place the *Carthaginians* alſo do derive their Original, and had builded them there a City, the neighbouring people of *Spain* envying the growing happineſs of the new City, and upon that account provoking them to war, the *Carthaginians* being of the ſame kindred, did ſend relief unto them, and by a happy expedition they both vindicated the *Gaditans* from injury, and added the greateſt part of *Spain* to the Empire of their command: And afterwards being incited by the fortune of their firſt expedition, they ſent *Amilcar* their General, with a great Army to make themſelves Maſters of all the Province, who having performed great atchievements, whiles he followed his fortune too inconſiderately, he was betrayed into an Ambuſh and ſlain. *Aſdrubal* his Son-in-law was ſent to ſupply his place, who was ſlain himſelf by the Servant of a *Spaniard*, in the revenge of the unjuſt death of his Maſter.

Annibal the Son of *Amilcar* did ſucceed him, and was a greater General than them both; for having excelled them in his atchievements, he ſubdued all *Spain*, and having afterwards made War on the *Romans*, he afflicted *Italy* with ſeveral loſſes and overthrows for the ſpace of 16 years. The *Romans* in the mean time having ſent the *Scipio's* into *Spain*, did firſt of all drive the *Carthaginians* out of that Province; afterwards they had great Wars with the *Spaniards* themſelves, neither could they be conquered to an abſolute obedience, until *Auguſtus Cæſar*, having ſubdued all the World, did carry thither his conquering ſwords, and having by Laws brought the barbarous and rude people into a more civil courſe of life, he reduced all *Spain* into the form of a Province.

The End of the Book of Juſtin the HISTORIAN.

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MUSEUM